

# SPIRIT OF MISSIONS.

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## BOARD OF MANAGERS.

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MARCH, 1885.

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THE REV. NOAH HUNT SCHENCK, D.D.

MINUTE OF ST. MARY'S CHURCH, HILLSBORO', SOUTHERN OHIO.

At a meeting of the Vestry of this parish, held in the church after Divine Service on Sunday, January 18th, announcement was made of the death of the Rev. Dr. Schenck at Brooklyn on the 4th inst., and the wardens of the parish were appointed a Committee to prepare a minute of record suitable to the occasion. The following Resolutions were subsequently adopted:

*Resolved*, That the Vestry of St. Mary's Church have heard, with profound regret, of the very sudden death of their first pastor and very dear friend, the Rev. Dr. Schenck, and that they cherish his memory in common with many others of the citizens of Hillsboro, to whom our departed friend endeared himself greatly during the two years of his pastorate here.

*Resolved*, That this Vestry desire to put on record their sense of the great loss sustained by our communion at large, in the death of one so prominent and so useful in the Missionary Councils of the Church; and who thus offered an excellent example of that spirit of self-sacrifice and of brotherly love which must even be considered the best evidence of true Christianity.

*Resolved*, That these Resolutions be sent to the Church journals and to THE SPIRIT OF MISSIONS for publication, and that a copy be also sent to the family of the deceased, with this simple expression of our sincere sympathy, and our participation in their grief at the great loss which they have been called upon to sustain.

FRANK W. ARMSTRONG,

*Secretary of Vestry.*

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### SYSTEMATIC OFFERING PLAN.

MODERATE PLEDGES WIDELY EXTENDED.

WE take the liberty of emphasizing one suggestion to those who have determined, or may determine hereafter, to adopt systematic offerings for General Missions. It is that, in our opinion, the Plan will be more likely to obtain permanent success in a parish if moderate subscriptions are sought from individual parishioners, than where the attempt is made to obtain the utmost amount which they can be persuaded to promise. The natural impulse in beginning a work of this kind, is to seek the largest results possible in its first year. This policy usually procures large results at first, thus making a fine display of the power of the new idea. It also happens at times, however, that the first year's results are so great, that it is found to be difficult to reach them thereafter, and in some cases discouragement and perhaps abandonment of the newly adopted arrangement follow.

We think that the strength of the Systematic Offering Plan will be found to consist rather in a *general extension of the subscription throughout the parish*, upon the basis of a *moderate individual pledge*. Under such conditions, we have no fear of its failure.

The purpose of the Plan is to obtain from each member of this Church the

financial help which General Missions may fairly claim from him. Its appeal is not to a temporary impulse, depending upon emotions which may be excited warmly at one time and lead at that time to contributions unusually great, but which at other times can not be aroused at all; but it is to the sober and deliberate principle of the Christian man, who is asked to decide conscientiously and quietly what he ought, as a member of this Church, to contribute, in a given year, to its General Missions, and to pledge, and pay according to his pledge, that fixed amount.

## ACKNOWLEDGMENTS.

### GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from January 1st to February 1st, 1885.

ALBANY.		NORTH CAROLINA.	
<i>Hobart</i> —St. Peter's.....	4 82	<i>Henderson Co.</i> —Calvary.....	9 00
<i>Ogdensburg</i> —St. John's.....	27 59	Holy Innocents'.....	6 00
	32 41	<i>Lincolnton</i> —St. Luke's.....	5 20
CENTRAL PENNSYLVANIA.			20 20
<i>Brookland</i> —All Saints'.....	3 84	NORTHERN NEW JERSEY.	
<i>Lockhaven</i> —St. Paul's.....	23 66	<i>Hackensack</i> —Christ Church.....	40 00
CHICAGO.		<i>Orange</i> —Grace.....	125 00
<i>La Grange</i> —Emmanuel Church, "A Church Family".....	27 50		165 00
	27 00	OHIO.	
EASTON.		Branch Wo. Aux.....	11 10
<i>Cecil Co.</i> —Trinity Church.....	4 27	<i>Youngstown</i> —St. John's, through Wo. Aux..	5 00
<i>Talbot Co.</i> —All Saints' Parish.....	5 00		16 10
<i>Worcester Co.</i> —Pocomoke Parish.....	4 40	PENNSYLVANIA.	
	13 67	<i>Jenkintown</i> —Church of Our Saviour....	10 00
FOND DU LAC.		<i>Lower Merion</i> —"B.".....	15 00
<i>Oneida</i> —Hobart.....	4 28		25 00
GEORGIA.		PITTSBURGH.	
<i>Savannah</i> —Miss J. C. Duff.....	50	<i>Monongahela City</i> —St. Paul's..	10 00
IOWA.		SOUTHERN OHIO.	
<i>Des Moines</i> —St. Paul's.....	6 60	<i>Zanesville</i> —Hon. M. M. Granger.....	10 00
<i>Lyons</i> —Grace, of which S. S., \$4.....	10 80	VERMONT.	
	17 40	<i>Buck Hollow</i> —Mr. L. Hawley.....	3 10
LONG ISLAND.		<i>Manchester (Factory Point)</i> —E. L. Wyman, M.D.	10 00
<i>Huntington</i> —St. John's.....	10 55		13 10
MAINE.		VIRGINIA.	
<i>Augusta</i> —St. Mark's.....	21 15	<i>Amherst Co.</i> —Ascension, for Japan.....	18 00
<i>Gardiner</i> —Christ Church.....	38 37	<i>James City Co.</i> —Bruton Parish, Christ Church,	
	59 52	Mrs. R. M. Smith, \$11; Miss A. C. Smith, \$2;	
MARYLAND.		Miss E. M. Smith, \$1.....	14 00
<i>Baltimore</i> —Mt. Calvary.....	72 72	<i>Norfolk Co.</i> —St. Luke's.....	100 43
<i>Baltimore Co. (Glencoe)</i> —Immanuel Church.	8 00		132 43
<i>D. C. (Washington)</i> —Christ Church.....	46 00	WESTERN MICHIGAN.	
MASSACHUSETTS.		<i>Grand Rapids</i> —Grace.....	1 00
<i>South Groveland</i> —St. James', of which S. S.,	126 72	<i>Kalamazoo</i> —St. Luke's.....	10 00
76 cts.; "Mrs. E. J. M. H.", \$10.....	12 84		11 00
NEW HAMPSHIRE.		WEST VIRGINIA.	
<i>Tilton</i> —Trinity Church.....	4 00	<i>Leetown</i> —St. Bartholomew's.....	5 24
NEW JERSEY.		<i>Middleway</i> —Grace.....	2 00
<i>Elizabeth</i> —Christ Church, for Domestic Mis-			7 24
sions, \$23.54; Foreign Missions, \$6.12.....	29 66	WISCONSIN.	
NEW YORK.		<i>Green Bay</i> —Mrs. E. T. Whitney.....	2 65
<i>Goshen</i> —St. James', "A Friend".....	50 00	NORTHERN TEXAS.	
<i>New York (Harlem)</i> —Church of the Holy		<i>Fort Worth</i> —St. Andrew's.....	22 50
Trinity, through Wo. Aux.....	5 00		
St. Ann's, Bible Class, for Deaf Mutes ...	5 00	*Receipts for the month.....	861 27
	60 00	Amount previously acknowledged.....	2,739 06
		Total receipts since September 1st, 1884.....	\$3,600 33

\* Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 156 and 175.



# DOMESTIC DEPARTMENT.

## Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,

“ William N. McVickar, D.D.,  
“ J. L. Reese, D.D.,  
“ T. F. Davies, D.D.,  
“ James Saul, D.D.,  
“ W. S. Langford, D.D.,  
“ C. E. Swope, D.D.,

Rev. GEORGE F. FLICHTNER, *Secretary*,  
22 Bible House, New York.

Mr.

“ Benjamin Stark,  
“ W. G. Low,  
“ H. P. Baldwin,  
“ John A. King,  
“ Wm. Bayard Cutting,  
“ Alfred Mills.

Mr. WM. BAYARD CUTTING, *Treasurer*,  
22 Bible House, New York.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions*.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

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MARCH, 1885.

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## THE BALTIMORE CONFERENCE.

A CONFERENCE in the interest of the Work among the Colored people was held under the auspices of the Board, in Baltimore, Md., on January 20th and 21st. The meetings were well attended and the addresses listened to with great interest by large congregations. It was a noticeable circumstance that, though the meetings were somewhat protracted, very few went away before the benediction was pronounced. The Rt. Rev. Dr. Paret, Bishop of the Diocese, presided at all the meetings.

The opening meeting was held on the afternoon of January 20th in St. James' Church, when Miss Emery and Miss Carter met a large number of the colored women of the Diocese. In the evening a Service for the colored Sunday-school children was held in the Church of St. Mary the Virgin. Bishops Lyman, Dudley and Paret, with a large number of Clergy, were present in the chancel, and the church was crowded to its utmost capacity. A shortened Evening Service was then read by the Rev. Dr. Leeds, Dean Rich and the Rev. Dr. Hodges, the Secretary of the Domestic Committee announcing the order for subsequent meetings. The music was rendered by a choir of colored men and boys.

The Bishop of the Diocese delivered a most effective address expressing his pleasure in beginning his official work in such scenes and amid such circumstances as the occasion presented. He addressed himself more particularly to the colored children (of whom there were about six hundred present), who he hoped would learn, think and do something that night. He wished them to learn the meaning of the words “mission” and “missionary,” and said, “Your first duty as Christians is to turn and set your hands and hearts to this work of making known to others the blessings revealed to you.” He then asked them to aid in the work by promising each one to bring one penny

a month. If this were done by all the Sunday-school children in the Diocese, they would be in a position to no longer ask for the appropriation of \$1,700 annually made by the Board for this work, but that they themselves would take care of the work among the colored people. When all who would make this promise were asked to arise, all the children of the various colored schools present arose, the Bishop thanking them for their hearty and ready response.

The Rev. W. W. Newton, of Pittsfield, Mass., then delivered a most spirited and effective address. He was followed by the Rev. E. W. Osborne, Boston, Mass., who told of the progress of church work among the colored people in Boston where there was a Sunday-school for colored children, with eighty scholars, two white teachers and a number of colored teachers, all communicants of the Church. The offertory for Missions among Colored People was collected by eight colored men. The Bishop then closed the meeting with a few collects and the benediction.

On Wednesday morning, at 11 o'clock, the Holy Communion was celebrated in Grace Church (the Rev. Dr. Leeds, Rector) by the Bishop of the Diocese assisted by the Rt. Rev. Drs. Lyman and Elliot, the latter preaching the sermon as follows:

That they may all be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.—JOHN xvii., 21.

In these words we humbly find the culmination of the Blessed Saviour's prayer. As He advances from point to point, the power to be revealed in man's redemption develops and exhibits itself. We see His glory with the Father from the beginning, His incarnation, His prophetic, priestly, and regal offices, and His work in them. Gethsemane, Calvary, and the Resurrection are all there latent, but felt. Step by step He progresses to the consummation "that they may all be one." As infinite alienation and separation were the aim of the Devil, so the triumph of the Son of God was to be seen in reconciliation, union, communion.

In shame and humiliation we must acknowledge that through our sinfulness this unity drags, lingers, seems far off, is called ideal. But no sounding phrases can hide from our soul the ultimate meaning of our LORD. We may not feed our spirits upon such expressions as moral or ethical unity, full of the suggestion of the letter which killeth. The voice of God reveals to the soul its cowardice. He leaves no doubt of the completeness of the unity which He means, as subsisting between His children, when He declares that it should be like the vital union which subsists in the Trinity. "That they may all be one; as Thou, Father, art in Me and I in Thee."

Wordy distinctions behind which we shelter ourselves for our divisions of race, of sect, of party, and of color, seem to be profanities in the presence of such a measure of unity as is contained in the words, "That the love wherewith Thou hast loved Me, may be in them." That is, that they may be one in such a union as that which unites the only begotten Son, which is in the bosom of the Father, with the Father, the unity of the Eternal Life—"that eternal life which was with the Father, and was manifested unto us," saith the apostle. Thus indeed is it a vital and perfect union which is required. This is the truth, and it is the truth which should make us free, but shall I confess it, this is a truth that makes us afraid.

Resting in this confession of timidity for the moment, before the realness of unity intended by God, let us regard this question from the direction of the divisions and alienations of the world. The positive side of truth can only lead us to one conclusion as to God's will in the matter of unity: "That they may all be one." Upon the



other hand, upon the side of worldly consideration we find sin issuing in disobedience, variance, separation, caste, sect, distinctions of every sort, a thorough destruction of unity, and man living a broken, unhappy and often unintelligible life, amid these broken unities. As God is unity, the only possible return to unity is a return to God—communion with Him and our fellows. No sooner is man alienated from God than he is alienated from his brother; disobedience, alienation, murder, is the sequence in the first family—obedience, reconciliation, life, is the order of return in the second Adam, and that alone in which we shall find rest to our souls.

To-day we have gathered in conference because our minds have long been distressed by the broken unity as between ourselves and certain brethren dwelling in our midst. The Church has been and is perplexed because she feels that there is something here upon her conscience which she cannot get rid of. It may be set aside for a little while by postponement, or by tentative remedies, but it always recurs. No one now attacks her upon the point from without; the trouble is in her own conscience, and every year in Missionary conferences and at every great council she is tormented by her own sense of unfulfilled religious obligation, and her sons say one to the other, "Go to, now. Let us do something for our colored brethren."

But if we would help our colored brethren, let us begin with ourselves; it is necessary that we should have a conviction in our own minds of what our duty is under God to them. We may not stop at a little unity; we cannot purchase peace for ourselves by a modified unity; our only hope of a quiet conscience is in the unity that our Blessed Saviour presents: "That they may all be one—as Thou Father art in Me, and I in Thee." Whatever we may be able practically to achieve in restoring the broken unity which harasses us, our aim can be no lower than the perfect standard which He has set up. However we may succeed in realizing a return to the communion that belongs to the family of the Second Adam, we cannot make the terms of that communion in any way differ from the terms which God has revealed to us.

This is a truth that many find it difficult to receive; our first step in helping our brother is to accustom ourselves to regard fearlessly the meaning of true unity. It certainly does not mean seats in the gallery, or in the obscure parts of the Church of God, or that certain brethren shall come first to the reception of Holy Communion and certain other brethren wait because of race distinctions until they are served.

Having determined with ourselves in what the unity consists for which we are striving and the fracture in which is disturbing us, we may proceed to help our brother by meeting objections unworthy in themselves yet which meet with much favor and advocacy.

Those who work in this direction are told that there are inferior races and that God has so ordained. So that the Almighty comes to be cited as against His own unity. Let us ever take exception to the wording of such an argument. It is not in accordance with the most recent utterances of science. Certainly not in agreement with Holy Scripture. The argument is improperly worded when it is said that there are "inferior races," because that carries with it the implication that they are so by creation and constantly relegated to an inferior position in the nature of things. If science is agreed upon any one thing to-day, it is the unity of the origin of races. Scripture declares that God "hath made of one blood all nations of men and that they should seek the Lord if haply they might feel after Him and find Him." It may be truly said that there are races in an inferior condition, even as it might have been averred when in our own past the Saxon occupied a position inferior to the Norman; but that was very different from speaking of the Saxon as an "inferior race," although the Norman nobles never wearied of employing this very term in reproach. If there be a race in an inferior position, it is our duty, if we can, to better its condition; "if our brother have need, and we shut up our compassion from him, how dwelleth the love of God in us?"



It is further insisted that when left to themselves certain races manifest a great inclination to return to barbarism. This is true—and that therefore it indicates a perpetual inferiority. This is not true. The natural man, the old Adam, is the type of man in his alienation from God. I use type in its scientific signification, as a representation combining the essential characteristics of the race. Science demonstrates the constant attempt of races to return to their original type. It does not belong to any one race, but to all races, to return to type; that a race with only a century between its present condition of Christianity and its past condition of heathenism is more ready to cry back upon its type, than a race with fourteen centuries intervening, is to be anticipated. But even in this instance, we find such a Doctor in Divinity as Döllinger, pointing out in the Paris Commune this incessant tendency in the midst of the most civilized and long-Christianized communities to return to the barbarism of the natural man. Beloved, we have only to look within, and there see clearly written upon our own hearts the truth. Wherever there is temptation it is to recur to the transgressions of the natural man. It is this very tendency to recur to type, which some would make the badge of inferiority of *certain* races, that belongs to *all* races; it belongs to all men, as declares the 9th Article: "And this infection of nature doth remain, yea, in them that are regenerated." That it should be observed in greater force where there has been only a short interval, as the lives of races are measured, is only to be expected and only argues that they have the greater need of that Saviour who came to call back man from his fallen estate. It argues no tendency that is not shared in some degree by all races and by all men.

Advancing then from a recognition of the unity that God requires among Christians and which is to have, when seen, such potency that the world will believe on JESUS CHRIST as the Son of God; having considered the argument of race inferiority with its false conclusion of a hopeless future in the elevation of such a race, it remains to state what may be immediately done by us as the fruit of our convictions upon this subject. As citizens we must forever declare the necessity that is upon our souls to see the laws which are full and sufficient as to the letter, administered also in spirit. Everything in Church and State that is now to be done must be through an education of public opinion. For the time being, and let us hope forever, this question has passed out of the region of violence; what is to be gained must rise out of the sweet reasonableness of Christian love. Hence we must be patient yet persistent. Having no complications with the state, we have an opportunity of working in the purest spirit of brotherly love in the inculcation of these principles, and to our colored brethren such advocacy of right will be the outward visible sign of the inward spiritual grace of unity, and seeing it, they will believe.

In the Church let us support, strengthen, and extend all existing work among them. Especially let us hold in high honor and esteem for their work's sake and worthy of all emulation, the brethren who have sought to illustrate the love of the Saviour by devoting themselves to this portion of the field, where the harvest is so plenteous and the laborers so few. Besides extending, strengthening and encouraging the work upon already established lines—is it not possible to adopt other modes of advancing our hopes and aims? In what has been said it has not been forgotten that in striving for this unity it would be quite possible through crude and unwise methods to rupture other relations of the highest importance. In parishes that have traditions and where exactly such views as are here laid down would not be entertained, it would simply cause endless confusion, and distress for all concerned, to seek to introduce the changes suggested. But in a Bishop's Church, with no previous history and complications—like the cross with its limbs pointing to the four quarters of the globe, and like the cross spreading out its arms to embrace mankind, in such a Church founded upon the principle



of the inclusion of all, Asiatic, African, European and American alike, its scope wide as the world—in such a Church the beginning could be made, and the true unity be brought out to view. Wisely and unostentatiously managed, opposition would cease, and men at last esteem it a privilege to worship, where on earth would be seen by anticipation that which shall at last be witnessed in the upper sanctuary. The world would understand it, would appreciate prejudices and race distinctions abolished for JESUS' sake, and believe upon the Name all powerful in earth and Heaven.

As we gather to the Communion of the Body and Blood of our Saviour JESUS CHRIST, we cannot but long with eager hearts for the coming of that hour "when the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, will make increase of the body unto the edifying of itself in love."

At last there will come a full realization of our hopes. The perfect unity shall be at length accomplished. Blessed are those who amid present discouragements labor for it. A day is promised when a great multitude which no man can number, shall be called together. Thanks be to God, the apostles asked "are there few that be saved?" St. John is answered by the revelation "of a great multitude, which no man can number," assembled in perfect unity, "standing before the Lamb clothed with white robes and palms in their hands," without distinction "gathered from all nations, and kindreds and peoples and tongues."

Immediately after the Service a meeting of the Maryland Branch of the Woman's Auxiliary was held in the chapel adjoining, when addresses were made by Miss Emery, and Miss Sybil Carter. In the afternoon at 4 o'clock, in the same place, a meeting of the Clergy and laity was held for the purpose of informal discussion of the work among the colored people. The Rt. Rev. Dr. Paret presided, and the discussion was opened by the Rev. Mr. Flichtner. The discussion brought to light the difficulties of the work, showing them to be the social question, inadequate support, lack of co-operation, and the general opinion that the colored people were not impressible, an opinion which it was said would be disproved if the laymen could only see the work in operation. Many of the Clergy discussed the question, including the Rev. Messrs. D. McCaffrey, C. B. Perry, Drs. Hodges, Leeds and Leakin and G. B. Johnson of Baltimore, R. Whittingham of Pikesville, and the Rt. Rev. Dr. Dudley, Bishop of Kentucky. The latter urged the trial of the Bishop's church plan, which would effectually remove the difficulties, at least those springing from the social question. The Rev. Geo. C. Sutton, of the Theological School for Colored Students in St. Stephen's Parish, Petersburg, Va., answered a possible objection based upon the statement that the work does not pay and is not successful, by calling attention to the fact that there were sixteen young men (colored) studying in the school at Petersburg for the Ministry, and that the whole work in Petersburg has been wonderfully blessed. The discussion was closed by the Rev. Mr. Flichtner.

In the evening, at Emmanuel Church, was held the closing meeting of the Conference. There was present again an immense congregation, in which both races were largely represented, filling the building to overflowing. The music was well rendered by a choir of colored men about thirty in number, the leader and organist both being colored. The Service was read by the Rev. Mr. Flichtner and Dr. Grammer. The first address was delivered by Bishop Lyman, who spoke particularly of St. Augustine's training school in Raleigh,



and the very beneficial results in the sending out of fifteen trained ministers. The Rt. Rev. Dr. Dudley followed with a most vigorous and stirring address, which was listened to with profound attention. He spoke strongly of the duty which rested particularly on the people of the South, which, however gratifying it would be to cast the burden off their shoulders, must be borne manfully and boldly not by isolation, strengthening the feeling of caste and thus endangering the lives and property of the whites by, it may be, a war for self-preservation, but by a united effort on the part of both black and white to remove this caste feeling, and co-operation in improved methods for their education and enlightenment. The Church, he said, must do this, not leaving them to others, the dire results of which were strikingly illustrated. He endeavored to impress upon the minds of his colored brethren present in the congregation the great responsibility that rested upon them as members of the Church of CHRIST, in their every act, word and deed so to deport themselves as to be blameless in the eyes of GOD and men, that they mislead not others of their race. Bishop Paret then brought the meeting to a close with a spirited address.

We are indebted to Mr. Gardiner, of Tokio, Japan, who was present, for a full and accurate report of the meetings and addresses, which the limit of our space has compelled us unwillingly to condense. We are sure that those who are interested in this most important work have reason to feel greatly encouraged by the interest exhibited in the meetings of this Conference, by the large numbers who attended and by the spirit manifested by those who participated in them.

### THE NORTHERN CALIFORNIA MISSION.

It was about half a century after Christopher Columbus discovered America, that Upper California was made known to the European adventurer. It was thirty-seven years later that the first Englishman set eyes on its soil. Still later by one hundred and nine years, the first permanent settlement in it was successfully attempted. Not enough was known of its resources to attract much attention, until the American conquest of California, which occurred seventy-eight years later still, or three hundred and fifty-five years after the discovery of the new world. Geographers did not comprehend that there was room enough on the globe for the land of which we write, and yet the land was not only here, but it was the depository of a boundless opulence which for more than three centuries defied the white man's enterprise. The mountain system of California, when studied on the modern maps, furnishes much apology for the incompetence of the Spaniards to effect a settlement earlier than 1683, and especially for missing the best harbor on the coast. A series of ranges lies almost parallel to the shore of the Pacific Ocean; indeed for most of its extent, the roaring, dashing, foaming surf beats the broadside of a rocky mountain. There is only one perfect, noteworthy fissure in the range of more than a thousand miles, and that, widened by the rapid currents, constitutes the Golden Gate which opens into the Bay of San Francisco. The Jesuit historian, in commenting on these repeated failures, sees the hand of Providence for the glorification of religion, in the fact that not until majesty, and power, and wealth had exhausted their resources and confessed their inability to cope with it, was the work done. In the same spirit, the American Church sees that it was Providence who sent a succession of earnest, indefatigable, religious men to wrestle with and subdue the land, and after them a race of quiet, easy, comfortable priests to possess it, tame its wildness, travel unsuspecting over its hoarded wealth, seed and stock it,



and plant vineyards in a few favored spots, develop, though feebly, its agricultural resources, and with scarce a struggle surrender all to another people, of a reformed faith, and more progressive practice.

No portion of the Western world has been the scene of greater missionary enterprise than California. As far back in her history as 1697 the Jesuits sought its spiritual conquest. October 25th a party of ten persons under the leadership of Salva Tierra pitched their encampment on the Bay of San Dionissio, and erected a chapel before whose door was planted a crucifix on which was displayed a garland of flowers freshly gathered from the fields. From this beginning Missions sprang up all through the length and breadth of the Pacific Coast. In 1767 the Jesuit establishment and their pious fund were turned over to the San Franciscan monks, who entered upon their work with such energy that in 1786 there were no less than ten Missions with 5,143 domesticated Indians under their care. Humboldt estimated in 1802 the converted Indians of eighteen Missions at 15,562, of which number 7,945 were females. The Missions were built upon one general plan though differing in the expenditures upon them. In the centre was a handsome church, generally built of adobe, whose tinsel and pictures, marble pillars for the altar, and gold and silver vessels must have struck the aborigines as exceedingly fine. Close by the church were the clergy-house, storehouses, granaries, blacksmith-shops, etc., all built of sun-dried bricks and roofed with tiles. A tract of land near by, some fifteen miles square, was set apart as a farm where thousands of sheep and cattle grazed and pastured. The boundaries of the Missions touched each other, so that from the sea-coast to the mountains nearly all was claimed by the priests as mission property, without reference to the number of the establishments. The last of these Missions (twenty-one in all) was established in Sonoma, August 25th, 1823, and called San Francisco de Solano. In 1834 the Missions had passed the meridian of their highest prosperity and began to be secularized, and the Missionaries were roused to an ambition to destroy what they had been so long in building. In 1842 Santa Anna took their fund out of the hands of the Bishop of California, who had been appointed for the first time two years before

(1840), and entrusted it to the administration of the chief of his army staff. The storm which the fathers had foreseen from their calm retreats, was now upon them, and the devastation of the Missions was commenced. From this time a new order of things was inaugurated. In eleven years the priestly rule was entirely overthrown, and meanwhile a new and very different population had taken possession of the country. It was estimated that in 1846 there were 15,000 people, exclusive of Indians, in the country, 2,000 of whom had come from the United States. These emigrants were pleasure-seekers and adventurers, wholly irreligious. The Church they quite forgot, and the only schools outside the decaying Missions were poor apologies and scarcely worthy of the name, very little beyond reading and writing being taught. Even these accomplishments were of little account with the natives and not much valued by the settlers.

The Mexican war and the discovery of gold introduced a new era in the history of California. The population rapidly increased, and the whole country resounded with the sordid cry of "Gold." The precious metal which attracted so many thousands from all parts of the world was accidentally discovered in September, 1847, at Coloma, in the Jurisdiction of Northern California, but within a year or two after the rush began, the map of the country was written thick with many other names of mining claims and settlements. Some of these were the *nuclei* of towns that now flourish and promise to continue as long as the State is peopled. Others, in districts where the *placers* were soon exhausted, were deserted almost as hastily as they were begun, and now no traces of them remain, except perhaps a short chimney-stack, the broken surface of the ground, heaps of cobble-stones, rotting half-buried sluice-boxes, etc. Men lived in tents or cabins, without the restraints of society, without civil law, without the influence of woman and religion, without family ties, rollicking in a perfect freedom from those bonds which good men cheerfully assume in a settled community for the good of the greater number. What did the Church do at this juncture for this mass of humanity? Nothing. She waited until it appealed to her. In 1848 a request was sent to the Board of Missions, signed by six of the most influential churchmen of San



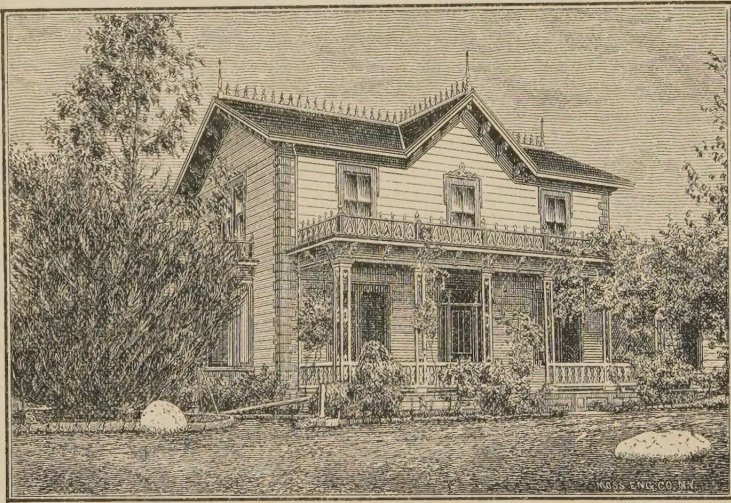
Francisco, to have a Missionary sent at once, and promising full support and aid. In response the Board sent the Rev. J. L. Ver Mehr, who sailed from New York February 5th, 1849, around Cape Horn, and reached San Francisco in September following. He found on his arrival that during the previous June, whilst he was struggling in the storm and cold around Cape Horn, the Rev. Flavel S. Mines had been sent with means to start the work of the Church in the City of the Golden Gate. Both of these clergymen had their hands full of work, and if a Bishop had been sent at that early day with sufficient Clergy, a grand work might have been achieved for the Church. But

Service at San Diego January 20th, 1854, and landed at San Francisco on the 29th of the same month.

The first regular Services by a churchman, in what is now known as "the Northern Jurisdiction," were held by the Rev. Samuel Moorhouse, at

#### SACRAMENTO.

This place was the legitimate successor to "New Helvetia;" the site of the new town being originally the *embarcadero* of General Sutter's former settlement. The rush to the mines had stimulated it into a prominent trading place. Here the miners landed from boats in which they ascended the river, and here the returning tide from the mountains



ST. AUGUSTINE'S COLLEGE, BENICIA, CAL.

(Bishop Wingfield's Residence.)

very far from it. The next year, 1850, the Board of Missions passed a resolution, "that the Mission of California having performed what could be expected, California was no more considered missionary ground." It is difficult to imagine what was the purport of this resolution, but certain it is that the Church on the Pacific Coast was left to her own resources, and that two or three clergymen who had no determined point of action, had to work their own way—"a Church without a Bishop!" And thus it remained for nearly *four years*, when in 1853 the General Convention began to notice California and at last appointed a "Missionary Bishop." The new Bishop held his first

first struck navigable water. The town received its name in October, 1848, from the county, and the river by whose banks it was built. The first frame house was built in January, 1849, and before the end of the year the settlement about the Swiss captain's fort had moved down. A school was started, but children were very scarce, and it languished. By the spring of 1850 the permanent population was 12,000. The only record we have of Church Services to this people is found in the diary of Bishop Kip. He says: "Sunday, February 12th, 1854, I spent at Sacramento, performing Service and preaching morning and evening in the Methodist house of worship, which had been kindly



offered us for that purpose. I also baptized two infants. It needs but a man of ability, and the proper spirit, to collect in Sacramento one of the largest congregations in this State. The vestry shortly after my visit tendered a call to a clergyman at the East, and it is hoped, therefore, they will not be long without a Rector." A brick church was erected a few years later, and the congregation grew in strength. The Rev. W. H. Hill, now chaplain at the State Penitentiary, was for several years Rector, and did much missionary work in the neighborhood. In 1872 a new church was built under the rectorship of the Rev. J. H. C. Bonté, now Secretary of the Board of Regents of the University of California, but being overwhelmed with debt, it fell into the hands of its creditors in 1878. A new Parish of St. Paul was formed in the previous year, and called the Rev. E. H. Ward to the rectorship. The congregation worshipped in a hall until the following spring, when the church was leased from the bank which owned it, for three years, and both congregations united in the same building. The Rev. Mr. Ward accepted a call to Stockton in 1881. The lease having expired, a strong and successful effort was made to redeem the church, and the regular Services were renewed by a young Deacon under the Bishop's direction. Two years ago he was elevated to the Priesthood, and became the Rector. To-day the congregation may be said to be in a flourishing condition—that is, self-supporting—but scarcely able to extend aid to the Bishop in his missionary work.

#### SONOMA

is the Indian designation of the Arcadian region at whose chief settlement the bear flag was raised in 1846. The Chocuyen Indians possessed "the Valley of the Moon" (this is the meaning of the word Sonoma), when the Franciscan Missionaries visited it and founded there a Mission in 1823. They called the chief Sonoma, and the tribe adopted that as their tribal name. On the first of September, 1853, the Rev. Dr. Ver Mehr opened a church school and Services in the town of the same name as the county. At that time St. Mary's Hall was the only school in the State where young ladies could receive a refined education. In 1857 the school was removed to San Francisco, since which time only an occasional Service has

been held in the town by some visiting Missionary. Within the last year a movement has been inaugurated by a few friends of the Church to restore regular Services, but as yet nothing has come of it.

A few miles south-west of the village is the town of *Petaluma*—with a population of about four thousand people. This is comparatively a new place, and scarcely has a history. St. John's Church is a plain wooden structure with a rectory close by. The congregation has been in existence for about fifteen years, under a number of clergymen who have followed in rapid succession. The present incumbent is the Rev. E. E. Wood, a young Englishman who has been in charge for about a year or more. He ministers to about sixty families in the place, and is encouraged in his work. Sixteen miles to the north is the town of *Santa Rosa*, the county seat of Sonoma. Services were held here about 1868, by the members of the Pacific Coast Mission, which was established at Benicia, under the leadership of the Rev. J. Lloyd Breck. Some of the members of that Mission held occasional Services at *Bodega* also. In 1873 the Rev. George C. Lane built the Church of the Incarnation at Santa Rosa to meet the wants of a small congregation, but he soon after died, and when in 1875 I visited the church it was temporarily served by the Rev. Thomas G. Williams, a Missionary of the Diocese of California. The first regular Rector after the Rev. Mr. Lane's death was the Rev. E. H. Ward, who revived the congregation, but did not remain a year. At present the Rev. J. Avery Shepherd, D.D., is the incumbent. He has ministered at this point very acceptably for several years, and under his fostering care the Mission has grown and strengthened with the growth of the town. Nine miles northward is the town of *Healdsburg*. Mission Services have been held here occasionally since 1876, and a parish was organized a few years ago under the rectorship of the Rev. Dr. Brotherton, who resides on the outskirts of the town. No church was built, and owing to the ill-health of Dr. Brotherton, the Services were discontinued. At present there is a movement on foot to restore the work, but the difficulty is to get the Missionary, and the means. Still further north, at the extreme end of the valley and the county, is *Cloverdale*, another comparatively new place. Mission Services have

been held here frequently, but no organization has been formed.

#### SOLANO.

The great chief of the Suisune Indians on receiving Baptism, gave up his heathen title "Sem-Yeto"—"Fierce Hand"—and accepted that of Solano, in honor of *Francisco Solano*, the Missionary. Hence the county embracing the fine arable land, and marshes which the Suisunes claimed, not unnaturally was given this name. In this county are located three or four points where the work of the Church has been carried on with energy and faithfulness. The largest town in

Bollard is the beloved and acceptable Rector of a flourishing congregation.

Seven miles to the east is the important point of church work under the immediate direction of the Missionary Bishop. Benicia, named after the wife of General Valléjo, was laid out as a city early in the history of the State, and claims to have the first Protestant church building on the coast. Some of its straight-back pews are now in the chapel of St. Augustine College, and its fine-toned bell is in daily use at St. Mary's Hall. When the Pacific Coast Mission, under the leadership of the late J. Lloyd Breck,



CHURCH OF THE ASCENSION, VALLEJO, CAL.

the county is Valléjo, built up principally by the United States Navy Yard, which is very close by on Mare Island. There is a church building of wood, bearing the name of "The Church of the Ascension." It was erected chiefly through the instrumentality of the late Rev. Dr. Treadway, of the Diocese of New York, while on a visit to relatives on duty at the Navy Yard. He officiated regularly in the church, and was a faithful pastor to the people for some years, and to the last day of his life took a deep interest in the Mission, even after his return to the East. His place has been supplied by several clergymen, and to-day the Rev. William

arrived in California, Benicia was selected as the point most favorable for missionary operations. Accordingly Dr. Breck became the Rector of St. Paul's Church, and commenced his educational work. In the summer of 1853 the Rev. C. M. Blake established a Boarding-school for boys, which a year or two later passed into the hands of Mr. C. J. Flatt, under whose proprietorship it was known as the Collegiate Institute, connected with which some ten years later was a Law School under the instruction of Mr. J. E. Abbott. In December, 1867, Mr. Flatt disposed of the property to the Pacific Coast Mission, and the school has become the nucleus of



what has since grown to be St. Augustine College, where nearly seven hundred pupils have received the benefits of a Christian education under the auspices of the Church. The premises have been greatly enlarged and improved, affording accommodations for one hundred students. Not less than \$60,000 have been expended upon the property which is in a good state of preservation and cultivation, making it an attractive seat of learning. A part of the college property consists of fifty acres of land within the original city limits. The whole is under the supervision of Bishop Wingfield who has his Episcopal residence on the premises.

its work to Cordelia, where a small wooden structure was erected for Church Services, and to the town of Suisun, where a building was purchased for the congregation which was gathered by missionary zeal. At the latter point the Rev. Mr. Breck, a son of the late Dr. Breck, resides, in charge of Grace Church and the immediate neighboring Missions.

#### NAPA

was the name of the brave tribe of Indians that occupied that most charming of valleys which stretches from San Pablo Bay to Mount St. Helen's. The tribe was very numerous, and troublesome until 1838, when

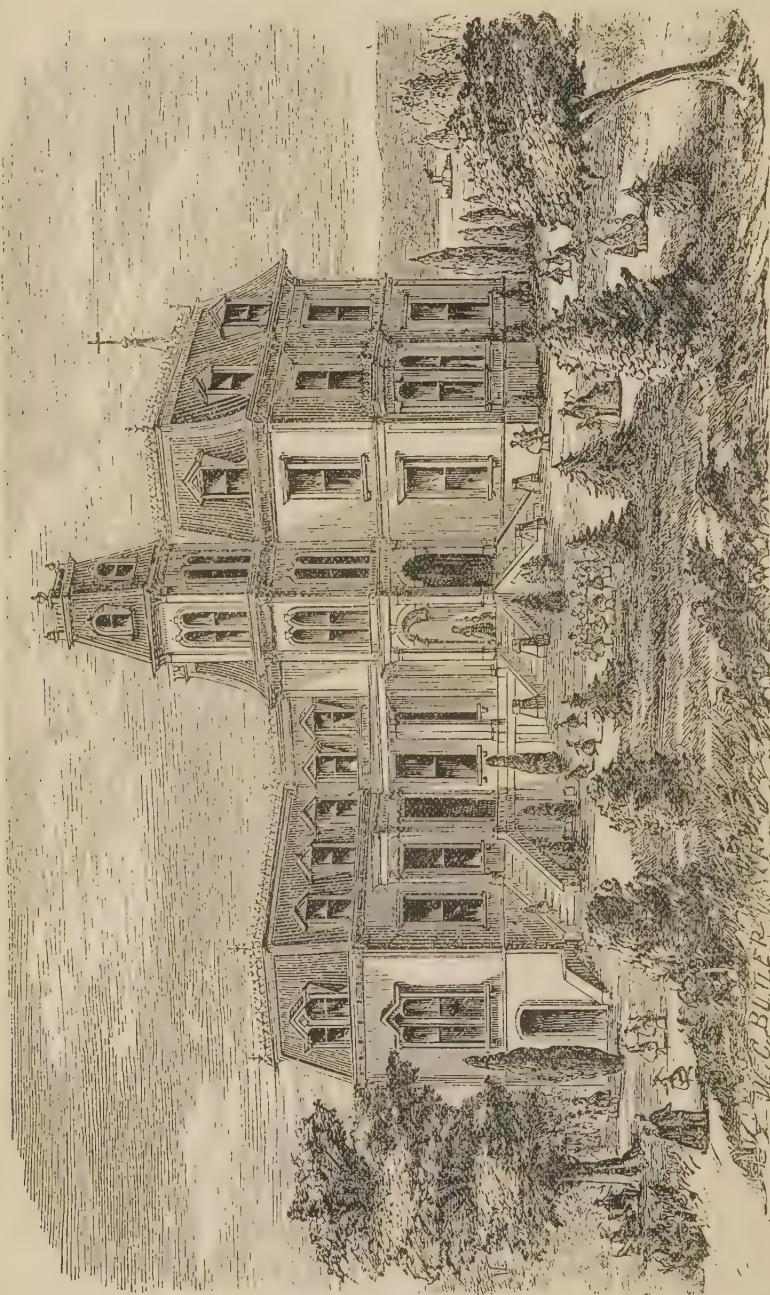


ST. AUGUSTINE'S COLLEGE, BENICIA, CAL.

One of the objects of the Pacific Coast Mission was to establish a Church school for girls. Accordingly in 1870 a block of land was purchased in the vicinity of St. Augustine College, and the buildings for "St. Mary's of the Pacific" commenced. A year or two later they were completed, and have ever since constituted one of the chief ornaments of the town. The garden and surroundings make it a very beautiful spot. The school grew steadily under the fatherly care of Dr. Breck until his untimely death took place March 30th, 1876, since which time it has had the fostering supervision of the Missionary Bishop.

The Pacific Coast Mission also extended

it was swept out of existence by that dreadful scourge, the small-pox. The county still retains the name, and contains several towns, in two of which there are church buildings, while the Church Services are heard in the neighboring villages. At the town of Napa is a small wooden structure called Christ Church, built a few years ago, and now under the rectorship of the Rev. William Leacock, and at St. Helena the Rev. A. Todhunter has, during the past year, succeeded in accomplishing the erection of a handsome stone church for the congregation under his missionary care. Calistoga and Yountville also receive his constant attention.



ST. MARY OF THE PACIFIC, BENICIA, CAL.  
(Dr. Breck's Last Work.)

W. C. BULLER

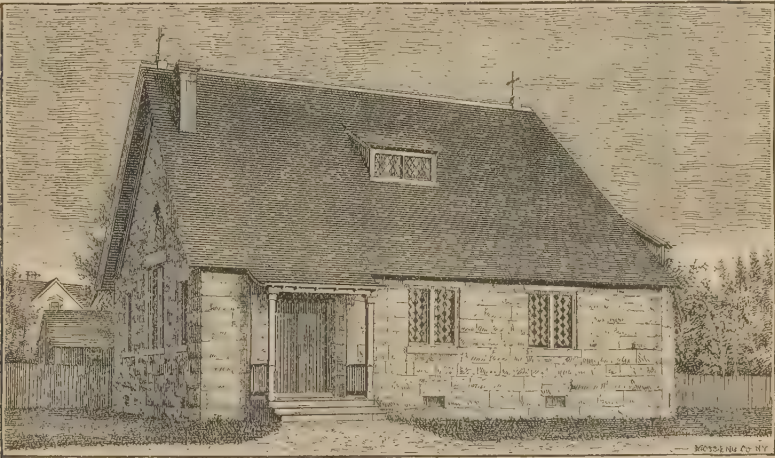


## YUBA

is a misspelling of Uva, a name given by an exploring party to a tributary of the Feather River, on whose banks they found growing immense quantities of wild grape-vines. Hence the name of the county also. We have two churches in this part of the State. The first is at Marysville, a town at the junction of the Feather and the Yuba rivers. The first notice we have of church work done at this place is found in the diary of Bishop Kip, Easter Monday, April 17th, 1854: "I left this city (San Francisco) for Marysville, where an appointment had been made for the following evening. Our Service was held in the Methodist house of worship, which had been courteously ten-

church of this county at Wheatland. It was built by the Rev. John Cornell, at one time a Missionary at large throughout a region of country extending from Wheatland more than three hundred miles northward to the Oregon line. Grace Church was his headquarters when he was "at home" in the little vestry-room attached. The congregation is small but warmly devoted to the Services which are ministered by the Rev. E. Millott of Marysville.

North of this county is a level stretch of country east of the Sacramento River. Out of the plain rise abruptly symmetrical mounds to mountain height which were named "The Buttes" in 1829 by a detachment of French hunters, of the Hudson Bay



GRACE CHURCH, HELENA, NAPA COUNTY, CAL.

dered to us by its minister, and was much better attended than could have been anticipated on the evening of a week-day. The churchmen of this place seem confident of their ability to support a clergyman could one be procured for them, and I trust before long the Parish of Christ's Church, organized some years ago, will be revived under happier auspices." The Bishop's hopes were realized, for now there is a church (St. John's), the only brick building we have in the Jurisdiction, and a clergyman, a native Californian, lately advanced to the Priesthood. The senior warden is a very energetic churchman, and during many *interregna* has kept the people together by acting as lay-reader in the parish. Sixteen miles south of Marysville is located the other

Company, *butte* being the common French term for mound. Those peaks name the county of which we next write.

## BUTTE.

Services of the Church have been held frequently and regularly at Oroville and Chico, Gridley and Biggs, besides Cherokee and other mining camps, but owing to the nomadic character of the people no church building has been erected in this county.

The county within whose limits the first discovery of gold in paying quantities was found, fairly earned the name of

## EL DORADO.

The map of this county is covered with paper towns, but there is only one of any real importance, viz., the county seat, and this retains its existence only on that

account. Placerville, known in early times as "Hangtown," in memory of the lynching there of three men who were arrested there for highway robbery, and two of them identified as murderers, owed the beginning of its prosperity to the rich gold surface digging in its vicinity; and its second growth to the fact that it was on the most travelled road from the Bay to Washoe. Two fires in 1856 almost destroyed the place. Since 1860 a church has been built there, and a small congregation gathered by the Rev. Mr. Pierce, who acts as Missionary for the town and neighborhood. There is also a church and small congregation at Folsom, which is under the care of the Rev. C. M. Davis, of Sacramento City. The Church is barely holding its own in either place.

name are several towns or villages, which have sprung up rapidly in the last few years in consequence of the lumber business. Large forests of red wood cedar cover the country for miles back from the water. The principal town is Eureka, and here for about fifteen years have the Church Services been held with regularity. There is a wooden structure capable of holding three hundred persons, with a tower and five small bells. The most of the congregation came from New Brunswick, and at one time the Rector of the church followed his congregation to the farthest limit of the Western world, and ministered for some years to the same flock who had sat under his preaching on the Atlantic shores. At present the officiating clergyman is the Rev. John Wourt, a retired



GRACE CHAPEL, WHEATLAND, CAL.

The most western cape of the coast was discovered in 1543 and named Cape Mendocino after Mendoza, the Viceroy of New Spain, and the author of the expedition, and the name extends to the county of

#### MENDOCINO,

which embraces a vast territory uninhabited save by sheep-herders, and a few families gathered here and there, around a post office. Ukiah is the only town of any importance. Several times the Services of the Church have been held there, and at one time regular visits were made by the Rev. W. S. Neales of Lakeport, but no church was built in consequence of the weakness and poverty of our Church people. North of Mendocino is the county named after the famous

#### HUMBOLDT.

In the vicinity of a bay bearing the same

chaplain of the United States Army. He and his estimable and energetic wife have wrought many changes for the better in the parish, and are not yet finished with the work of improvement. Directly east of this county is

#### TRINITY,

which drew its name from Trinity Bay, discovered on the anniversary of Trinity Festival. The only place that can be called a town is the remains of what was once a flourishing mining camp, named Weaver-ville. It was twice nearly destroyed by fire. At present there is a large number of Chinese in the place, who are engaged in working over the earth forsaken years ago by the white man, in search for gold. There is a Romish church here and a Chinese joss-house, but not a Protestant place of worship, and I



found only one Protestant Christian in the place. In the north-eastern portion of the Jurisdiction is the county of

#### SISKIYOU,

so called from an Indian tribe of that name. The county seat is Yreka. In 1875 the Rev. John Cornell visited the place and gathered a few persons for Confirmation. He also remained for a year or two building up his work. There is now a church erected chiefly through the instrumentality of the Rev. Thomas G. Williams, who served the Mission nearly four years. He also visited and held regular Services at Fort Jones, Ætna, and other points in the county. At present St. Lawrence Church is served by the Rev. William J. Lynd. Missionary Services have been held occasionally at Happy Camp and Crescent City in Del Norte County, at Sawyer's Bar and Salmon Forks in Klamath County, at Shasta and Reading in Shasta County, at Red Bluff and Tehama in Tehama County, at Susanville in Lassen County, at Quincy, Round Valley and Taylorsville in Plumas County, at Downieville in Sierra County, at Jackson in Amador County, at Woodland and Knight's Landing in Yolo County, and Middletown and Lakeport in Lake County. There are three points in

#### NEVADA

County which demand more special notice because of their importance in "early days"—Nevada City, Grass Valley and Smartsville, all mining camps. In 1851 the first of these towns was burned, a half million dollars worth of property being destroyed. About a year after it was again scourged by fire. The same year, 1852, the heavy rains so hindered transportation that the place was threatened with famine. Flour sold at \$40 per one hundred pounds, and beef at forty cents per pound. But it was a rich mining vicinity and flourished in spite of its afflictions. At one time it cast a larger vote than any town in the State except San Francisco and Sacramento. In 1856 another great conflagration consumed property valued at a million of dollars, but such was the energy of the people that in one month two hundred and fifty wooden buildings were erected on the burned district, and twenty-five brick ones were commenced. Yet for all this the people feared not God. It took many years to awaken interest in religion. At last a church was erected,

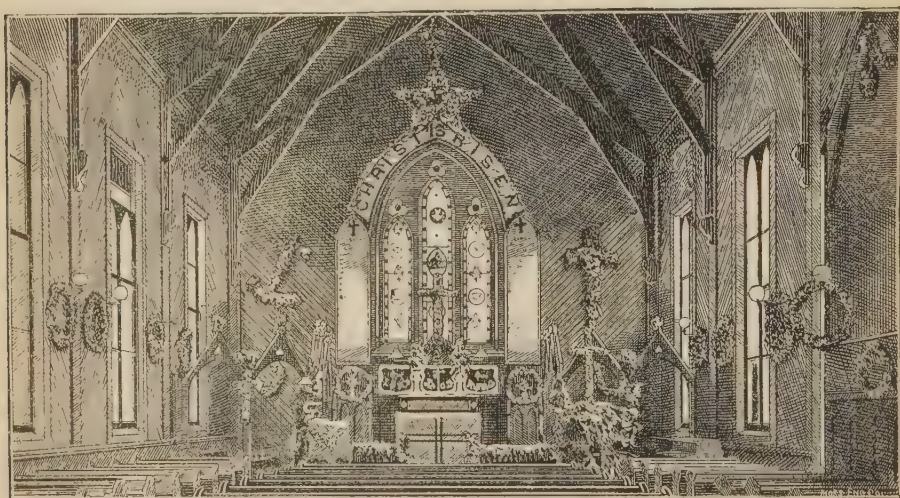
called Trinity, but it has not yet been paid for, nor can a Rector be supported. About four miles south is Grass Valley, so called because some overland emigrants in 1849, found there the cattle which had strayed from them as they rested from their tedious journey across the plains and the Sierras, luxuriating in excellent pasture. January 1st, 1851, it had only three or four cabins, but before the year ended it was one of the busiest places in the mountains. In 1855 it was scourged by fire. Three miles from this place is a famous mine which in 1855, was offered in vain for \$1,000. The first eighteen tons of quartz produced \$23,000, and in five years the deposits of gold from this mine, at the mint in San Francisco, were nearly a million of dollars. Other mines were also very productive in great wealth, and yet for all this, very little was loaned to the LORD, the Giver, the Owner. A small church was erected after some years, but it was not eligible to consecration until 1878. Bishop Kip speaks of these two places in his first Convention address as follows: "April 20th, 1854, I proceeded to Grass Valley, from whence, after arranging Services for Sunday, I crossed the mountain on Friday morning to Nevada, to hold Service on that evening. Here the Congregational house of worship was given us, and notwithstanding a storm had prevailed for two days, so as to render the unpaved streets almost impassable, and the notice of our Service was short, the attendance was highly respectable. Nevada contains nearly ten thousand inhabitants, many of whom earnestly desire the Services of the Church, and are prepared to give a clergyman a hearty welcome. The following day (Saturday 22d) I returned to Grass Valley, and officiated on Sunday—in the morning in the Masonic Hall, and in the afternoon in the Presbyterian house of worship. Let a clergyman take these two places, Nevada and Grass Valley, as his field of missionary effort, and I believe he would soon be able to confine his labors to one, when a colleague could be procured for the other."

The Bishop's idea has been carried out, and one clergyman has officiated at the two places always except during the years 1875, and 1876 when there was a Rector in Grass Valley, and in Nevada City. At this writing both churches are vacant, and have been without Rectors for about six months,

neither parish caring to have the Services resumed for the present.

Such in brief is a running, succinct story, or outline, of the twenty-five counties which were set off from the Diocese of California in the General Convention of 1874, and placed under the charge of a Missionary Bishop, as the Missionary Jurisdiction of Northern California. This action of the great representative body of the Church unfortunately occurred at the very juncture when the tide of prosperity turned, and from that day to this it has been flowing rapidly downwards; consequently the fondest expectations and hopes of the Missionary Bishop, and the Church he represents, have been

find wealth, not hidden under boulders requiring strength to move, nor in the deep mines to be hunted with drill and blast, but scattered in the surface of the soil—placer diggings, rich in gold dust, gold to be picked up in nuggets, washed out in pan or rocker. Not here a speck and there a minute particle to be treasured in a quill or homœopathic vial, but gathered everywhere by everybody, great buckskin bags of shining metal. It was splendid while it lasted. The miners toiled and spent, gambled and frolicked, drank and dined. They laughed at poverty, and defied misfortune. They were poor to-day, rich to-morrow, generous, reckless, and extravagant always. The



INTERIOR OF CHURCH OF THE ASCENSION, VALLEJO, CAL.

greatly disappointed. No community has presented a more curious and anomalous condition of affairs than has attended this State for more than a quarter of a century. California has had a strange and eventful history from the first discovery of gold. The mode of her settlement and the character of her immigrants differed from that of any of our western communities. She was born in the lap of wealth, with gold spoon and porringer. Not wealth for which other generations had toiled and suffered; not wealth inherited with the axioms and admonitions of prudence; but the wealth of copious showers of gold. Our immigration was a frolic. Our immigrants were in the heyday of their youth and pride of strength. They came to

climate had contributed to the formation of a character peculiar to themselves. There were no realities of life to the early Californian. Even a house was not indispensable. No winter's cold required him to save a summer's harvest, nor provide for a day when work was impossible. So they drifted along, spending as they went, jovial, light-hearted, improvident, gay, and as usual, thoughtless of God, the Giver of all their gifts, and of a life beyond. But time wrought changes here as elsewhere. It brought its wrinkles to their faces, and its gray hairs to their heads, and its soberness to their thoughts. The placer mines gave out, and as the miner grew older and more weary he found himself toiling to turn rivers



from their beds, hunting the precious treasure under great mountains, and seeking it in the deep caverns of the rock. The change from mining to agriculture was attended with embarrassments. It was after the mining era that Californians were compelled to face the realities of the situation, and lay the foundations of a government upon a somewhat more secure basis than the lottery of mines. Families gathered around, and responsibilities and duties to God and man began to assume some tangible shape. Conservatism began to assert its claim for a hearing. The embarrassments of the early days had been met and conquered. The booms and reactions had been passed through. They had gone through the periods of speculative frenzy and depressions. The war had come and spent its fury, and had scarcely left a mark behind on the Pacific Coast. The railroad had been built. Its value had been discounted to us, and we survived the new distribution of its industries. The great wave of "hard times" that had swept the Eastern States and Europe, finally dashed upon our shores. We hoped to avoid it altogether, but the unfortunate incident of a dry winter following an unfortunate era of stock speculations in mines, and accompanied by an unnatural influx of Chinese coolies, precipitated the double calamity of harder times, and popular commotion. All the vicious and discontented elements of society seemed to be concentrated. Then came the summons to revise our organic law. No more serious calamity could have overtaken the State than the conjunction of the two facts, viz.: the necessity of forming a constitutional convention, and the organization of a communistic party called into existence by hard times, a dry year, unfortunate speculative enterprises, and a widespread apprehension and alarm at the incursion of Chinese laborers. That disastrous period wrought calamitous results. Property depreciated more than \$100,000,000 in value. The most wealthy citizens left the State and carried their funds to invest elsewhere. Money—especially foreign securities—stole silently away. Immigration was arrested. Whole

trains loaded with men, women and children who had come to stay, carried them rapidly back to the east. For years we retrograded. For other years we stood still. And now this last year, with one of the most abundant crops ever gathered, we find to our astonishment that England can furnish her own market from her own India, and when our wheat reaches her ports it is a drug.

Can any one who considers the facts of such a chequered story, wonder that our parishes, and Missions and Schools are alive? Is it not a proof of the Church's divine life that she survives—and yet swims the waves of trial and disaster? Aye, not only survives, but has done perhaps more than many of our far Eastern parishes have performed in the calm waters of peace and plenty and continuous prosperity. Nearly every church in this Jurisdiction was overwhelmed with embarrassments of all descriptions, and yet many debts have been paid—some churches have been consecrated, which were built in "flush times"—and the temple of our chief city has been rescued from threatened desecration, and shame. Our Church schools founded long years ago still exist, bowing under a crushing load of financial troubles, which were fastened on them from the date of their birth and which have grown with their growth and strengthened with their strength, but still do a good work for God and His Church in the midst of this crooked, naughty generation. All our work has been done single-handed under these trying difficulties. Our Eastern brethren have all along imagined that we were rolling in wealth and surrounded by every prosperous circumstance. When will they be undeceived? In what possible way can we enlighten their understanding, and enlist their warmest sympathies? It is a matter of deep concern to us, that we should have the benefit of their prayers, and their alms. We covet both. We earnestly implore the churchmen of the East not to forget the westernmost Bishop and his Missionary Jurisdiction. He needs men and means to sustain them in their trying work. His Church Schools should be sustained at all hazards.

## THE RED MEN'S FRIENDS.

THE Annual Conference of the Board of Indian Commissioners, the Indian Rights Association and other friends of the Indians, was held in the parlors of the Riggs House, Washington, D.C., January 8th, 1885, Dr. M. E. Strieby, of New York, presiding, and Herbert Welsh, of Philadelphia, Secretary. About fifty persons from Boston, New Haven, New York, Philadelphia, Cleveland and other places were present; our Church being represented by the Secretary for Domestic Missions.

At the morning session reports were made of the work during the last year of the missionary societies represented, and very interesting addresses were made by General Armstrong, Mrs. Quinton, of Philadelphia, Miss Robertson, of Indian Territory, and Miss Fletcher, who presented a map of the tract now held by the Omahas in severalty, together with a series of photographs exhibiting the progress of Indians in civilization. These photographs and maps are part of an exhibit to be made in the Exposition at New Orleans.

At the afternoon session the following resolutions were discussed and adopted:

1. *Resolved*, That the conference has learned with satisfaction that the bill to give lands to Indians in severalty and to extend law over Indian reservations, commonly known as the Coke bill, has been favorably reported to the United States House of Representatives. Without regarding it as perfectly adapted to its purpose, it is the earnest desire of this conference that the provisions of the bill as it passed the Senate should be incorporated in a law, and we would respectfully urge upon Congress the enacting of such a law during the present session, a measure whose necessity has been so long and so urgently felt.

2. *Resolved*, It is the conviction of this conference that the vast resources of certain tribes in their reservations of land should be made as far as possible to contribute at once toward their support and civilization. The conference welcomes the full investigation of the leases of Indian lands now being made by Congress. It desires that these leases, if made at all in future, shall be brought under such regulations as will secure the rights of the Indians and equal opportunities for all interested parties to offer bids for such lands.

3. Whereas, the solution of the Indian question is to be found in the ultimate merging of the Indians with the citizens of the country:

*Resolved*, That this conference deprecates the consolidation of bands or tribes of Indians in such manner as to bring larger numbers of Indians into association with each other and into greater isolation from the educational influence of intercourse with citizens.

4. *Resolved*, That we reaffirm the resolution passed by this conference last year, which read as follows: "That the Indian bureau should be made an independent bureau with a single responsible head, the same as the department of agriculture."

5. *Resolved*, That a committee of this conference be named by the chair to consult with the president-elect with regard to the Indian policy of the future.

At the evening session speeches were made by Senator Dawes, Representatives Stevens, James and Chase (now Senator Chase from Rhode Island), by Mr. Dorsey, General Armstrong and others, and the following resolutions were adopted:

I. *Resolved*, This conference believes that beyond all reasonable doubt the solution of the Indian question is to be found in doing away with the tribal organization, in making the Indians self-supporting by awarding them land in severalty, and in their admission to the full rights and responsibilities of citizenship as soon as they can be in any reasonable degree fitted for these responsibilities.

II. *Resolved*, To this end it is the opinion of this conference that the Government of the United States and the friends of the Indian should turn their attention to the formation and carrying out of a general, comprehensive plan for the education of all Indians.

III. *Resolved*, This conference expresses its gratification at the increased appropriation for education, and its conviction that the results already attained in schools for the education of Indians fully warrant far larger appropriations for this end, and since there is, on the estimate of the Secretary of the Interior, more than three millions of dollars by our treaties due to Indian tribes for educational purposes and still unpaid, it would be no more than a tardy act of justice, if the Government, recognizing its solemn responsibility to educate people whom it persistently holds in the position of wards, were carefully to expend this amount within the next three years in establishing and equipping new schools like those at Hampton and Carlisle, in increasing the efficiency of schools already established, and in furnishing additional facilities for the training in practical farm-



ing and in civilized home-building of such Indians as have taken or shall soon take lands in severalty.

IV. *Resolved*, That this conference warmly approves the appropriation made last year for the engagement of additional farmers to serve as instructors in practical agriculture on the reservations.

V. *Resolved*, That in the future appropriations should be increased on all lines leading toward self-support, and diminished as

rapidly as possible along all lines leading toward pauperism.

VI. *Resolved*, Since the present system while it continues must depend so largely for its effectiveness upon the character of the Indian agent, this conference expresses its earnest conviction that the method of appointing agents and the compensation paid them should be such as to secure for these important positions men of character, experience and unquestionable integrity.

### MISSIONARY INTELLIGENCE.

**NORTH CAROLINA.**—Our Missionary at Lincolnton, the Rev. Mr. Wetmore, earnestly desires help in his work among the colored people. He feels that there is a necessity for a church building and a clergyman of their own race to successfully develop the work already begun among them. Our Missionary, Mr. Alston, can give them one Sunday every month if his travelling expenses are provided. These are estimated at about \$50 a year. The prospects are very favorable, but a church will be needed, for it is almost impossible to gather a congregation without it, while with it one might be very speedily gathered.

**FLORIDA.**—In a letter accompanying his last report, the Rev. Mr. Weddell writes: "The outlook in Tampa is very encouraging, and I hope soon to see that station on a sufficiently strong footing to have a resident clergyman, when other work can be opened. Meanwhile, I am contemplating a further extension by joining our Thonotosassa forces with the people at a station on the South Florida Railroad, seven or eight miles from our settlement. Services will be begun as soon as necessary arrangements can be made, and I feel confident of very satis-

factory results from that work. The move is made with the understanding that a sufficient number of people will unite upon the church and so form an actual membership such as may insure the success of the work. At the same time it is not the intention to abandon Thonotosassa (unless it should seem expedient to do so temporarily), for while we are making no progress at present, we have gained some converts, and there are more Church people coming into the neighborhood to make it their home. It is a hard fight here, but I do not despair of success. The one Missionary will endeavor to employ his energies to the best advantage, as circumstances may dictate."

**WISCONSIN.**—"The work in Hudson," says the Rev. Mr. Slidell, "is doing as well as possible. It is a work of waiting. We are trying hard to pay off our debt. \$50 more will clear the church. This we expect some one to assume, so that the church can be consecrated this week. God has indeed blessed us, and we rejoice, yet we see not great spiritual results. The people climb heavenward slowly, while in earthly matters they ascend quickly."

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR DOMESTIC MISSIONS.

**N. B.**—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 1st, to February 1st, 1885.

**NOTE.**—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxilliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

### FOR DOMESTIC MISSIONS.

#### ALABAMA.

Anniston—Grace S. S. ....	15 35
Mobile—Trinity Church.....	18 65
	34 00

#### ALBANY.

Catskill—St. Luke's, of which from Mite Chest, \$13.....	55 72
Burnt Hills—Calvary.....	8 63
Charlton—St. Paul's.....	3 13

<i>Glenn's Falls</i> —Church of the Messiah .....	18 24		
<i>Hogansburgh</i> —"M. F.", Mite Chest 35,818....	5 60		
<i>Kinderhook</i> —St. Paul's .....	15 86		
<i>Richfield Springs</i> —St. John's .....	4 75		
<i>Salem</i> —St. Paul's .....	25 00		
<i>Troy</i> —Holy Cross S. S., Mite Chest .....	11 25		
	148 18		
ARKANSAS.			
<i>Fayetteville</i> —St. Paul's, "J. D. L." .....	15 00		
CALIFORNIA.			
<i>San Francisco</i> —St. Luke's, Mite Chest 19,347..	2 00		
St. Paul's S. S., Christmas offering .....	27 00		
	29 00		
CENTRAL PENNSYLVANIA.			
<i>Birdsboro</i> —St. Michael's .....	22 14		
<i>Carlisle</i> —"B." .....	10 00		
<i>Harrisburgh</i> —St. Stephen's, "Mrs. B." .....	5 00		
<i>Lebanon</i> —St. Luke's, two Mite Chests .....	4 32		
<i>Paradise</i> —Mite Chest 13,369 .....	4 62		
<i>Philipsburg</i> —St. Paul's .....	21 00		
	67 08		
CHICAGO.			
<i>Chicago</i> —St. James', Mite Chest, "E. D. F." ..	15 00		
<i>Galena</i> —Grace, through Wo. Aux., for salary of women helpers .....	2 00		
	17 00		
CENTRAL NEW YORK.			
<i>Binghamton</i> —.....	1 00		
CONNECTICUT.			
<i>Fairfield</i> —St. Paul's, "H. A. H." .....	2 25		
<i>Hartford</i> —Christ Church .....	100 00		
Church of the Good Shepherd .....	65 12		
St. John's .....	92 10		
<i>Middletown</i> —"A friend of Missions" .....	100 00		
<i>Milford</i> —St. Peter's .....	15 00		
<i>New Haven</i> —St. John's .....	6 75		
St. Paul's, of which from "T. W. W.", \$5. St. Thomas' .....	150 00		
Trinity Church, of which from "A Mem- ber," one-half yearly payment of stipend, \$100; Mite Chest, \$63.80 .....	53 15		
"E. S. R." Mite Chest .....	163 80		
<i>Norwich</i> —Christ Church, of which from Mite Chest, \$5.50 .....	6 00		
Trinity Church, Mite Chest .....	17 50		
<i>Sharon</i> —Christ Church .....	28 12		
<i>Westport</i> —Christ Church, Mite Chest .....	7 00		
	7 13		
	813 92		
DELAWARE.			
<i>New Castle</i> —Immanuel Church, Mite Chest....	28 09		
EASTON.			
<i>Cecil Co.</i> —North Sassafra's Parish .....	5 00		
<i>Kent Co.</i> , <i>Chestertown</i> —"C. R. W.", Mite Chest 21,690 .....	1 76		
<i>Worcester Co.</i> —Worcester Parish, Mite Chest 29,405, "Mrs. E. A. S." .....	3 66		
	10 42		
FLORIDA.			
<i>Thonotosassa</i> —.....	1 33		
GEORGIA.			
<i>Darien</i> —St. Andrews' .....	5 40		
INDIANA.			
<i>Cannelton</i> —St. Luke's .....	50		
<i>Delphi</i> —St. Mary's .....	3 29		
<i>Evansville</i> —St. Paul's, Mite Chest .....	13 00		
<i>North Liberty</i> —St. Philip's .....	3 14		
<i>Terre Haute</i> —St. Stephen's, Mite Chest .....	7 00		
	26 93		
IOWA.			
<i>Des Moines</i> —Church of the Good Shepherd....	2 00		
<i>Waterloo</i> —Christ Church .....	3 00		
<i>Winterset</i> —Trinity Church .....	1 76		
	6 76		
KENTUCKY.			
<i>Covington</i> —"Mrs. L. W.", Mite Chest .....	6 00		
LOUISIANA.			
<i>Baton Rouge</i> —St. James' .....	50 00		
<i>Williamsport</i> —St. Stephen's .....	7 00		
	57 00		
LONG ISLAND.			
<i>Brooklyn (E. D.)</i> —St. Mark's .....	20 09		
(E. D.)—St. Thomas' Chapel .....	6 30		
(South)—St. Paul's .....	50 00		
"E. R. C.", through Wo. Aux. ....	5 00		
"S. L. G." .....	10 00		
<i>Newtown</i> —St. James', Mite Chest .....	9 34		
"T. E. E." .....	30 00		
	130 73		
MAINE.			
<i>Exeter</i> —Church of the Holy Trinity .....	5 00		
MARYLAND.			
<i>Anne Arundel Co.</i> —All Hallows' Parish .....	10 00		
<i>Baltimore</i> —Ascension .....	40 00		
Grace, additional .....	121 05		
Memorial .....	40 02		
Mt. Calvary .....	24 00		
St. Barnabas' Free Church .....	169 72		
St. Mark's .....	9 30		
St. Paul's, In Memoriam, "L. C. A.", Mite Chest .....	5 00		
St. Peter's .....	152 68		
Mite Chest 3,127, In Memoriam, through Wo. Aux. ....	5 50		
<i>Baltimore Co. (Glencoe)</i> —Immanuel Church..	6 00		
St. Thomas' Church and Chapel .....	3 00		
<i>Hagerstown</i> —St. John's .....	23 33		
<i>Washington</i> —Epiphany .....	517 00		
St. Mary's Chapel .....	3 10		
"M. J. P." .....	5 00		
	1,134 70		
MASSACHUSETTS.			
<i>Andover</i> —Mite Chest 22,409 .....	2 50		
<i>Arlington</i> —St. John's .....	8 18		
<i>Boston (Dorchester)</i> —Of which from Mite Chest 37,876, \$5.35 .....	31 17		
(Roxbury)—"Miss S. E. P.", Mite Chest... (Roxbury)—St. James' .....	4 00		
<i>Brookline</i> —Mite Chest 39,645 .....	57 28		
Mite Chest 1,591 .....	8 00		
<i>Cambridge</i> —Christ Church .....	5 59		
St. James', "In Memoriam" .....	16 21		
Two Communicants, 5 cts., weekly .....	100 00		
<i>Fitchburg</i> —Christ Church, "A Member," through Wo. Aux., for salary of Sister Eliza .....	5 25		
<i>Hingham</i> —Evangelist S. S., through Wo. Aux. <i>Holyoke</i> —St. Paul's .....	5 00		
<i>Longwood</i> —Church of Our Saviour, Mite Chest .....	4 00		
<i>Lynn</i> —St. Stephen's, through Wo. Aux., for salary of Sister Eliza .....	8 84		
<i>Lovell</i> —St. Anne's, Mite Chest .....	5 59		
<i>Salem</i> —St. Peter's, through Wo. Aux., for salary of Sister Eliza .....	25 00		
<i>Stockbridge</i> —St. Paul's .....	10 59		
	20 00		
	28 54		
	345 74		
MICHIGAN.			
<i>Corunna</i> —"A Communicant" .....	1 50		
<i>Detroit</i> —Mariner's .....	15 00		
St. John's .....	604 40		
	620 90		
MINNESOTA.			
<i>St. Paul</i> —Christ Church .....	25 00		
MISSISSIPPI.			
<i>Vicksburg</i> —Church of the Holy Trinity .....	25 25		
MISSOURI.			
<i>St. Louis</i> —Christ Church .....	100 00		
NEBRASKA.			
<i>Ashland</i> —St. Stephen's .....	10 00		
NEW HAMPSHIRE.			
<i>Keene</i> —Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10 .....	25 00		



## NEW JERSEY.

<i>Beverly</i> —St. Stephen's.....	7 48
<i>Crosswicks</i> —Grace.....	3 18
<i>Milville</i> —Christ Church.....	1 30
<i>Ferth Amboy</i> —St. Peter's, of which from S.S., \$25.09.....	61 84
<i>Rahway</i> —St. Paul's Guild.....	11 00
<i>Trenton</i> —Trinity Church.....	19 79
	104 57

## NEW YORK.

<i>Barrytown</i> —St. John the Evangelist.....	25 91
<i>Hyde Park</i> —St. James'.....	55 55
<i>Madalin</i> —Trinity Church, through Wo. Aux.....	9 19
<i>Montrose</i> —Divine Love.....	4 22
<i>Monticello</i> —St. John's.....	2 09
<i>Marlboro</i> —Christ Church.....	3 00
<i>New York</i> —Annunciation.....	14 00
Christ Church, through Wo. Aux., for women helpers.....	25 00
St. Ann's.....	110 93
St. Augustine's Chapel.....	118 91
St. Bartholomew's.....	1,927 00
St. Clement's, of which from Mite Chest, "Miss F.," \$3.75.....	124 15
St. Luke's.....	157 18
( <i>Manhattanville</i> )—St. Mary's.....	25 00
St. Thomas', Mite Chest.....	7 50
"In Memory" of the late "Dr. and Mrs. Francis Upton Johnston," of New York, for salaries of Western Missionaries.....	100 00
Mite Chest.....	1 22
"F. H.".....	170 00
"M. M. C.".....	25 00
"Cash".....	50
<i>Red Hook</i> —Christ Church.....	14 21
<i>Rye</i> —Christ Church.....	30 03
<i>Tarrytown</i> —"Mrs. E. L. A.".....	15 00
<i>Sing Sing</i> —St. Paul's.....	17 65
<i>Yonkers</i> —Mite Chest, through Wo. Aux.....	6 00
	2,999 24

## NORTH CAROLINA.

<i>Fayetteville</i> —St. John's.....	6 00
<i>Hillsboro</i> —St. Matthew's.....	14 00
<i>Leakesville</i> —Epiphany, through Wo. Aux.....	1 25
<i>Tarboro</i> —Calvary.....	62 08
	83 33

## NORTHERN NEW JERSEY.

<i>Bergen Point</i> —Trinity Church.....	102 00
<i>Hackensack</i> —Christ Church, Mite Chest 36,299.....	5 25
<i>Hoboken</i> —St. Paul's.....	12 20
<i>Jersey City</i> —St. John's.....	5 00
<i>Morristown</i> —Church of the Redeemer, additional.....	10 00
<i>South Orange</i> —Holy Communion, "W.".....	10 00
	144 45

## NORTHERN TEXAS.

<i>Corsicana</i> —St. John's.....	8 30
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## NEW MEXICO.

<i>Albuquerque</i> —St. John's.....	7 30
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## OHIO.

<i>Sandusky</i> —Grace.....	39 30
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## OREGON.

<i>Astoria</i> —Grace.....	6 85
<i>East Portland</i> —St. David's.....	8 68
	15 53

## PENNSYLVANIA.

<i>Philadelphia</i> —Christ Church.....	445 17
Church of the Mediator S. S., for Nevada and New Mexico, one-half each.....	95 61
( <i>West</i> )—St. Andrew's.....	49 67
St. Peter's.....	1,140 77
( <i>Holmesburgh</i> )—Emmanuel Church, "Mrs. E. R. W.".....	10 00
( <i>Oxford</i> )—Trinity Church, Mite Chest.....	25 57
( <i>Southwark</i> )—Trinity Church.....	15 00
"Mrs. J. C.", Mite Chest.....	1 00
	1,782 79

## PITTSBURGH.

<i>Pittsburgh</i> —Grace.....	7 00
<i>Wilkesburg</i> —"A Friend".....	1 00
	8 00

## RHODE ISLAND.

<i>Providence</i> —St. Stephen's.....	134 00
St. John's.....	574 35
Mite Chest 967, "M. L. D.".....	4 00
	712 35

## SOUTH CAROLINA.

<i>Stateburg</i> —Holy Cross.....	2 60
<i>Fulton</i> —"Mrs. D. A. R.".....	5 00
<i>Winnsboro</i> —St. John's.....	6 00
	13 60

## SOUTH DAKOTA.

<i>Springfield</i> —Ascension.....	1 50
<i>Yankton Agency</i> —Holy Fellowship.....	2 50
<i>White Swan</i> —St. Philip's Chapel.....	89
<i>Crow Creek</i> —Christ Church.....	6 87
St. John Baptist.....	2 72
	14 48

## SOUTHERN OHIO.

<i>Zanesville</i> —St. James'.....	29 13
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## SPRINGFIELD.

<i>Springfield</i> —"Rev. H. C. W.".....	5 00
<i>Albion</i> —St. John's, through Wo. Aux.....	1 80
	6 80

## TENNESSEE.

<i>Nashville</i> —St. Ann's.....	5 00
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## TEXAS.

<i>Jefferson</i> —Christ Church.....	1 50
<i>Waco</i> —St. Paul's.....	8 50
	10 00

## VERMONT.

<i>Bethel</i> —Christ Church.....	10 00
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## VIRGINIA.

<i>Eastville, Northampton Co.</i> —Hungar's Parish, Christ Church, Mite Chest.....	1 00
<i>Front Royal</i> —St. Thomas' Parish, Calvary.....	7 25
<i>Lawrenceville</i> —St. Paul's S. S.....	2 15
<i>Lexington</i> —Grace Memorial Church and S. S.....	28 50
<i>Middletown</i> —St. Thomas'.....	1 30
<i>Petersburgh</i> —St. John's.....	1 00
<i>Sturgeonville</i> —St. James'.....	1 45
<i>White Post</i> —Meade Memorial.....	4 27
<i>Wythe Co.</i> —Wythe Parish, St. John's.....	6 00
	52 92

## WASHINGTON TERRITORY.

<i>Port Townsend</i> —St. Paul's.....	5 00
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## WESTERN NEW YORK.

<i>Batavia</i> —St. James'.....	70 70
<i>Bath</i> —St. Thomas'.....	10 50
<i>Belmont</i> —St. Philip's.....	6 31
<i>Brockport</i> —St. Luke's.....	6 07
<i>Buffalo</i> —St. Paul's, of which from Mite Chest, \$42.41.....	280 06
Mite Chest.....	2 00
Trinity Church.....	239 04
Ascension, "Mrs. M.".....	5 00
<i>Canandaigua</i> —St. John's.....	17 23
<i>Catharine</i> —St. John's.....	2 31
<i>Corning</i> —Christ Church.....	12 90
<i>Clyde</i> —St. John's.....	3 14
<i>Geneva</i> —Trinity Church, of which from Sewing Society.....	448 36
<i>Niagara Falls</i> —St. Peter's.....	6 25
<i>Rochester</i> —St. Luke's, Mite Chest 39,125.....	2 00
St. John's.....	7 25
"A Friend".....	5 00
<i>Sodus</i> —St. John's.....	6 50
"Centre—St. Luke's.....	2 50
"Point—Christ Church.....	4 70
<i>Suspension Bridge</i> —Epiphany.....	2 07
<i>Watkins</i> —St. James'.....	3 78
	1,143 67

## WESTERN MICHIGAN.

<i>Kalamazoo</i> —St. Luke's, Mite Chest 1,447.....	1 02
<i>Muskegon</i> —St. Paul's.....	7 04
	8 06

WEST VIRGINIA.		MISCELLANEOUS.	
<i>Charlestown</i> —Zion	41 27	"Cash"	50 00
<i>Fairmount</i> —Christ Church	3 75	Mite Chest	10
<i>Morgantown</i> —Trinity Church	4 14	Proportion of General Mission Offerings (see page 134)	396 80
<i>Shepherdstown</i> —Trinity Church	10 09	Designated Offerings	23 54
	59 25	Interest on Investments	79 50
WISCONSIN.			549 94
<i>Janesville</i> —Trinity Church	17 61	Receipts for the month	11,527 05
<i>Stevens' Point</i> —Mite Chest 2,196	2 00	Amount previously acknowledged	65,647 00
	19 61	Total receipts since September 1st, 1884	\$77,174 05
WYOMING TERRITORY.			
<i>Laramie City</i> —St. Matthew's	5 00		

## DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.		Middletown—Christ Church, Mrs. J. D. Taylor, through Wo. Aux., for salaries of women helpers among Freedmen.	3 00
Cambridge—St. Luke's S. S.	3 50		19 00
CENTRAL PENNSYLVANIA.		NEW YORK.	
Eckley—St. James'	70 77	New York (Manhattanville)—St. Mary's.	10 00
EAST CAROLINA.		Yonkers—St. Paul's.	50 00
Wilmington—	10		60 00
INDIANA.		NORTH CAROLINA.	
New Albany—St. Paul's S. S., for work in N. C.	3 50	Henderson Co.—Calvary S. S.	1 00
IOWA.		NORTHERN NEW JERSEY.	
Clinton—St. John's S. S.	5 00	Tenafly—Atonement S. S.	10 15
KANSAS.		OHIO.	
Atchison—Trinity Church S. S.	3 50	Cleveland—St. Paul's, through Wo. Aux., for colored schools, Georgia.	30 00
LONG ISLAND.		PENNSYLVANIA.	
South Brooklyn—St. Paul's.	5 25	Philad-elphia—St. Jude's.	50 25
MAINE.		(Mt. Airy)—Grace S. S.	15 00
Wiscasset—St. Philip's, for work in Florida.	1 50	(West)—Church of the Saviour S. S.	26 98
MARYLAND.		West Chester—Church of the Holy Trinity S. S.	18 34
Baltimore—Emmanuel Church.	123 37		110 57
Grace.	28 94	PITTSBURGH.	
St. Mary the Virgin, Mt. Calvary Chapel.	30 86	Pittsburgh—Calvary, through Wo. Aux., for salary of Miss Johnston, Mobile.	25 00
MASSACHUSETTS.		St. Peter's, through Wo. Aux., for salary of Miss Johnston, Mobile.	1 67
Boston (Dorchester)—St. Mary's, through Wo. Aux., for Mrs. Payne's salary.	7 00		26 67
Trinity Church, through Wo. Aux., for Mrs. Payne's salary.	10 00	SOUTH DAKOTA.	
Fitchburg—Christ Church, "A Member," through Wo. Aux., for Mrs. Payne's salary.	5 00	White Swan—St. Philip's Chapel.	89
Medford—Grace S. S.	2 55	Yankton Agency—Holy Fellowship.	2 50
MICHIGAN.			3 29
Detroit—Mariner's Church, through Wo. Aux., for Mrs. Jennings' salary.	5 00	WESTERN NEW YORK.	
St. John's, through Wo. Aux., for Mrs. Jennings' salary.	12 50	Buffalo—Trinity Church.	10 00
Flint—St. Paul's, through Wo. Aux., for Mrs. Jennings' salary.	15 00	Rochester—Church Home.	10 20
Jackson—St. Paul's, through Wo. Aux., for Mrs. Jennings' salary.	7 50	Wo. Aux. Meeting, for salary of Mrs. Jennings' assistant.	9 00
	40 00		29 20
MONTANA.		WEST VIRGINIA.	
Butte—St. John's S. S.	3 18	Clarksburg—Christ Church S. S., for work in Florida.	6 55
NEW HAMPSHIRE.		LEGACY.	
Keene—Rev. E. A. R., \$15; Mrs. E. A. R., \$10.	25 00	N. J., Freehold—Estate of Mrs. Louisa S. Vought.	10,000 00
NEW JERSEY.		Receipts for the month.	10,670 55
Burlington—St. Mary's, through Wo. Aux., for salaries of women helpers among Freedmen.	16 00	Amount previously acknowledged.	1,524 81
		Total receipts since September 1st, 1884.	\$12,195 36

## DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		CHICAGO.	
<i>Albany</i> —Holy Innocents' S. S., for "DeWitt" Scholarship	60 00	<i>Rockford</i> —Emmanuel Church	1 00
St. Paul's, for Bishop Hare	20 00	CONNECTICUT.	
	80 00	<i>Hartford (Parkville)</i> —Grace Chapel S. S.	13 70
CENTRAL PENNSYLVANIA.		IOWA.	
<i>Eckley</i> —St. James'	35 39	<i>Clinton</i> —St. John's S. S.	5 00



<b>KENTUCKY.</b>		<b>PENNSYLVANIA.</b>	
<i>Louisville</i> —Christ Church, "Mrs. R. C. H."...	2 70	<i>Philadelphia</i> —St. Jude's.....	50 50
<b>MARYLAND.</b>		<b>PITTSBURGH.</b>	
<i>Baltimore</i> —Grace, through Indian Aid Association for salary of lady teacher.....	20 00	<i>Allegheny</i> —Christ Church, through Wo. Aux., for support of Sherman Coolidge.....	25 00
<i>Mt. Calvary</i> .....	3 00	<i>Pittsburgh</i> —St. Andrew's, "Mrs. F. R. B.", through Wo. Aux., of which towards support of Sherman Coolidge, \$25; Indian Mission in Indian Territory, \$25.....	50 00
<i>Baltimore Co. (Towsontown)</i> —Trinity Church S. S., for "Dr. Hoff" Scholarship.....	16 86		75 00
<i>Washington</i> —Epiphany.....	50 10	<b>SOUTH DAKOTA.</b>	
	89 96	<i>White Swan</i> —St. Philip's Chapel.....	88
<b>MASSACHUSETTS.</b>		<i>Yankton Agency</i> —Holy Fellowship.....	2 50
<i>Boston (Dorchester)</i> —St. Mary's, through Wo. Aux.....	6 00	<b>SOUTHERN OHIO.</b>	
<i>Newton (Lower Falls)</i> —St. Mary's, through Wo. Aux.....	2 00	<i>Cincinnati</i> —Chapel of the Redeemer, \$7.17; S. S., \$3.58.....	3 38
<i>Southboro</i> —St. Mark's, through Wo. Aux., for St. Paul's School.....	7 50	<i>Zanesville</i> —St. James', "Faith," "Harry and Louise," "In Memoriam" Scholarships, in Bishop Hare's Indian School.....	30 00
<i>Stockbridge</i> —"B.", for "Agnes Elizabeth Jones" Scholarship, St. John's School, Fort Bennett, Dakota.....	60 00		40 75
	75 50	<b>TENNESSEE.</b>	
<b>MONTANA.</b>		<i>McMinn Co.</i> —Rev. John Foster.....	98 75
<i>Miles City</i> —St. Paul's.....	1 70	<b>VIRGINIA.</b>	
<b>NEW HAMPSHIRE.</b>		<i>Goochland Co., Elk Hill</i> —Mrs. A. C. Page....	10 00
<i>Keene</i> —Rev. E. A. R., \$15; Mrs. E. A. R., \$10.	25 00	<i>Richmond</i> —St. Andrew's, "Miss N. B. H."....	5 00
<b>NEW YORK.</b>			15 00
<i>New York</i> —Annunciation.....	5 00	<b>LEGACY.</b>	
<i>Trinity Chapel</i> , for Scholarship for boys..	60 00	<i>N. J., Freehold</i> —Estate of Mrs. Louisa S. Vought.....	1,000 00
<i>Mrs. Samuel Wetmore</i> , through Niobrara League, for "Wyatt" Scholarship.....	60 00	<b>MISCELLANEOUS.</b>	
<i>Pelham</i> —Mrs. James Monroe, for work in Indian Territory ..	5 00	<i>Interest on Hospital Fund</i> .....	87 56
	130 00	<i>Receipts for the month</i> .....	1,810 89
<b>NORTHERN NEW JERSEY.</b>		<i>Amount previously acknowledged</i> ....	4,885 46
<i>Montclair</i> —St. Luke's.....	5 00	<i>Total receipts since September 1st, 1894</i> ....	<u>\$6,696 85</u>
<i>Orange</i> —Grace, towards Scholarship .....	25 00		
	30 00		

## SPECIAL CONTRIBUTIONS.

<b>ALBANY.</b>		<b>ENGLAND.</b>	
<i>Albany</i> —St. Paul's, of which from "A Member," for "St. Paul's" Scholarship, Logan, Utah, \$40; Rev. W. E. Webb, \$10.....	50 00	<i>Devonshire</i> —Through Wo. Aux., for Bishop Thompson, for work among the Colored people in Jackson, Miss.....	10 00
<i>Troy</i> —Christ Church, through Wo. Aux., for Mrs. James', Fanny C. Paddock Memorial Hospital.....	10 00	<b>KANSAS.</b>	
	60 00	<i>Atchison</i> —Trinity Church S. S., towards Scholarship in Utah, Mr. Davis' School.....	10 00
<b>CENTRAL PENNSYLVANIA.</b>		<b>KENTUCKY.</b>	
<i>Tioga</i> —St. Andrew's, for Bishop Morris.....	6 25	<i>Louisville</i> —Christ Church, through Wo. Aux., for Domestic Contingent Fund.....	47 70
<i>York</i> —St. John's, for Rev. C. E. Cummings..	20 30	<b>LONG ISLAND.</b>	
	26 55	<i>Brooklyn (E.D.)</i> —St. Thomas' Chapel, for "Dr. Twing Memorial" Scholarship, Good Shepherd School, Ogden.....	40 00
<b>CENTRAL NEW YORK.</b>		<b>MARYLAND.</b>	
<i>Watertown</i> —Trinity Church, Branch Wo. Aux., for Bishop Brewer.....	50 00	<i>Baltimore</i> —Ascension, for Rev. J. V. Himes..	10 00
<b>CHICAGO.</b>		<i>Mt. Calvary</i> , of which for Jewish Missions, \$21.49; Rev. C. M. C. Mason, \$10; S. S., for Bishop Brown's Oneida Mission, \$10.....	41 49
<i>Rockford</i> —Emmanuel Church, of which for Bishop Tuttle, \$2; Mrs. Buford's Hospital, \$2.....	4 00		51 49
<b>CONNECTICUT.</b>		<b>MASSACHUSETTS.</b>	
<i>Fairfield Co.</i> —Mrs. E. B. Munroe, through Wo. Aux., for building Hobart Church.....	10 00	<i>Boston</i> —St. Paul's, "A Member," through Wo. Aux., of which for Bishop Spalding's Churches, \$25; Bishop Scott Grammar School, Oregon, \$15; Bishop Garrett's School, Northern Texas, \$2; education of Henry Means, in Holy Communion Institute, Charleston, S. C., \$25; Cuban Mission, Key West, Florida, \$1; Scholarship, in Bishop Lee's School, Del., \$2; St. Helen's School, Portland, Oregon, \$5.....	75 00
<i>Fairfield Co.</i> —Stratford, Christ Church, \$3; Westport, Christ Church, \$24; Bridgeport, Christ Church, \$10; Ridgefield, St. Stephen's, \$10; Huntington, St. Paul's, \$2 40; through Wo. Aux., for "Fairfield Co." Scholarship, Reno, Nevada .....	49 40	<i>St. Paul's</i> , "A Member," through Wo. Aux., for Bishop Whipple's Indian workers. Trinity Church, through Wo. Aux., "A Member," for rebuilding St. Mary's School.....	10 00
<i>Middletown</i> —Church of the Holy Trinity S. S., for Bishop Hare, for building Church, "A Friend of Missions," for Bishop Elliott.....	29 50	<i>Great Barrington</i> —St. James', for Scholar-	
<i>Norwich</i> —Christ Church S. S., for Bishop Tuttle.....	40 00		
<i>Washington</i> —"C. B. B.", for Bishop Thompson, for work among Colored people.....	50 00		
	278 90		

ship, St. Mark's School, Salt Lake.....	40 00	SOUTH DAKOTA.	
Stockbridge—St. Paul's, for "Stockbridge" Scholarship, Ogden, Utah.....	40 00	Choteau Creek—Chapel of the Holy Name, for Church Building Society.....	1 74
MICHIGAN.		White Swan—St. Philip's Chapel, for Church Building Society.....	1 33
Detroit—Christ Church, through Wo. Aux., for Bishop Whitaker.....	10 00	Yankton Agency—Holy Fellowship, of which for Widows and disabled Clergymen, \$5; Church Building Society, \$5.....	10 00
St. John's S. S., two Scholarships, Salt Lake.....	80 00		13 07
MINNESOTA.		SOUTHERN OHIO.	
St. Paul—Christ Church, for Scholarship, School of the Good Shepherd, Ogden.....	20 00	Cincinnati (Walnut Hills)—Advent, through Wo. Aux., of which from Little Missionaries, \$1; Our Girls, \$1, of which for endowment of child's bed in Fanny C. Paddock Memorial Hospital, \$2; Bishop Brewer's Hospital, \$3.....	5 00
NEW JERSEY.		Columbus—Church of the Good Shepherd, through Wo. Aux., for endowment of child's bed in Fanny C. Paddock Memorial Hospital Trinity Church, through Wo. Aux., of which for "Mattie Grey" Scholarship, Utah, \$40; endowment of child's bed in Fanny C. Paddock Memorial Hospital, \$2.....	42 00
NEW YORK.		Portsmouth—Girls of All Saints, through Wo. Aux., for Child's Hospital, Omaha.....	5 00
New York—Grace, through Wo. Aux., for Harris Fund.....	50 00	Springfield—Christ Church, through Wo. Aux., towards two Scholarships in Utah....	20 00
Holy Apostles, through Wo. Aux., of which for Domestic Lending Library, \$1; Bishop Lyman, St. Augustine's School, \$49.30; Printing Domestic Mission Reports, \$1.....	51 30		73 00
Miss Carter, for balance of Scholarship, Ogden, Utah.....	20 00	VIRGINIA.	
NORTHERN NEW JERSEY.		Norfolk—Of which from Branch Wo. Aux., \$50; "G.", St. Luke's, \$5; "S.", Christ Church, \$10; for Harris Fund.....	65 00
Bergen Point—Trinity Church, "W. M. A.", "A Member," through N. N. J. League, for Scholarship, Utah.....	10 00	Richmond—St. Andrew's, "Miss N. B. H.", for Jewish Mission.....	5 00
East Orange—Christ Church, for Bishop Quintard's Assistant Missionary Woman's Missionary League, for Scholarship, S. C., Rev. B. B. Babbitt.....	30 00		70 00
OHIO.		WESTERN MICHIGAN.	
Cleveland—St. John's, through Wo. Aux., for Mrs. Buford's Hospital.....	10 00	Rockford—"Mr. E. A. S.", through Wo. Aux., for Domestic freight.....	1 62
PENNSYLVANIA.		WESTERN NEW YORK.	
Jenkintown—"A. C. C.", for Bishop Howe, to build Church at Georgetown, S. C., for Colored people.....	10 00	Brockport—"Mrs. M. J. H.", for the benefit of old persons and children, through Wo. Aux.....	50 00
Philadelphia—St. Peter's, for Bishop Morris, St. Peter's House, Men's Bible Class, for Fanny C. Paddock Memorial Hospital.....	10 00	Geneva—Trinity Church, "A Member," for Scholarship, St. John's School, Logan, Utah.....	40 00
The Misses Morris, through Wo. Aux., for Domestic Missionary Box.....	50 00		90 00
"B. A.", of which for Rev. G. B. Cooke, \$50; work at Harrisonburgh, Va., \$100.....	150 00	MISCELLANEOUS.	
PITTSBURGH.		"B. H.", for Bishop Thompson, for work among Colored people.....	20 00
Pittsburgh—St. Andrew's, "Mrs. "F. R. B.", through Wo. Aux., for Bishop Vail, for work in his Diocese on the twentieth Anniversary of his Consecration.....	100 00	An unknown friend, through Wo. Aux., for Domestic Committee Fund.....	5 00
RHODE ISLAND.		St. Mark's, Friendly League, through Wo. Aux., towards "St. Mark's Friendly League" Scholarship, Utah.....	10 00
Pawtucket—Trinity Church, for Scholarship, St. Mark's School, Salt Lake.....	20 00		35 00
Total receipts for the month in all departments (exclusive of specials), \$24,008.49		Receipts for the month.....	1,912 39
		Amount previously acknowledged.....	7,312 04
		Total receipts since September 1st, 1884....	\$9,224 43

## ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$46,042.72.....	\$77,174 05
Designated for Work among Colored People, of which from Legacies, \$10,000.00.....	12,195 36
Designated for Work among Indians, of which from Legacies, \$1,000.00.....	6,696 35
Special Contributions.....	9,224 43
	<u>\$105,290 19</u>

## STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Domestic Missions, including Work among the Indians and Work among the Colored People of the South, for the fiscal year closing with August 31st, 1885.....	\$192,150 00
Deficiency August 31st, 1884.....	42,171 65
Receipts for five months, exclusive of Specials.....	\$234,321 65
Amount required from February 1st, 1883, to September 1st, 1885.....	<u>96,065 76</u>
	<u>\$138,255 89</u>



# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,  
" E. A. Hoffman, D.D.,  
" J. H. Eccleston, D.D.,  
" Geo. Williamson Smith, S.T.D.,  
" Henry Y. Satterlee, D.D.,  
" Jacob S. Shipman, D.D., D.C.L.,  
" Charles H. Hall, D.D.

Mr. F. S. Winston,  
" Lemuel Coffin,  
" James M. Brown,  
" Cornelius Vanderbilt,  
" R. Fulton Cutting,  
" Jos. W. Fuller,  
" C. M. Conyngham,  
" Julien T. Davies,  
" John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary.*

23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer.*

23 Bible House, New York.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

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MARCH, 1885.

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## THE ARDOR OF CONVICTION.

UPON hearing the address of the Bishop of Long Island at the funeral of the Rev. Dr. Schenck, we determined to reproduce in these pages, for the inspiration of our readers, the glowing words describing the springs of action in our departed friend and brother with regard to Missions to the heathen.

Bishop Littlejohn said :

In insisting, as he always did, upon the essential divinity of our LORD and upon the veiled, yet transcendent glory of His headship in eternity as well as in time over all things to His Church, he did not forget the thrilling sweetness and persuasive energy of "the enthusiasm of humanity" begotten of the profound, absorbing contemplation of CHRIST's earthly brotherhood with man. As for Christian Missions to the benighted of the earth which he often urged upon his people with a burning ardor of conviction, he saw in heathenism to-day what the Christian fathers of the first century saw in it—a blighting curse whose consequences reach beyond time into eternity: and in the Gospel of redemption he saw just what they saw—even the one power of GOD unto salvation, for this world and the world to come. He had no sympathy with the notion that has been creeping in upon us of late, that the condition of the heathen is not so hopeless as we have been wont to suppose, and that as the probation of all men is to be indefinitely prolonged after death, God will have ample opportunity in the coming world to convert to a better mind those who have not known Him here—in other words, that if the heathen do not hear the truth now they will be sure to do so hereafter. Just as little did he, in pleading the Christian obligation to send the Gospel unto the ends of the earth, accept the kindred idea—part and parcel of the same general views of the

Church's relations to the pagan world—that all religions that have taken any deep hold on mankind are to be respected for the good they contain rather than to be denounced and uprooted for the evil they have done, and that Christianity can hope to win in the conflict with them only by proving itself the most respectable of the faiths yet offered to the race. He looked with alarm on the increasing prevalence of such views; for he saw, as we shall all see sooner or later, that missionary zeal, considered as one of the self-sacrificing, heroic impulses of Christendom, cannot live in the dull, misty, negative spiritual atmosphere which they engender. In spite of the new light turned upon the Faith once delivered and of the new handling of this and kindred questions, he clung more and more to the motives which, a century ago, originated the tidal wave of missionary energy amid only the spent force of which, it is to be feared, we are working to-day. Thus much it has seemed to me proper to say on this aspect of our brother's ministry, because it explains his special devotion as a member of our Board of Missions and also the line which that devotion took in his public teaching and practical activity.

#### ORDINATION IN THE FIELD.

*China.*—On the Third Sunday in Advent, December 14th, 1884, in St. John's Collegiate Church, Shanghai, the Right Rev. Dr. Boone admitted Mr. MEI-PENG KWEI to the Order of Deacons. Mr. Kwei has been assigned to duty at Ching Kiang. He was a student at the Bishop Boone Memorial School, Wuchang, and in the Class of 1880 in the Theological School on the "Cornelia Jay" Scholarship. Bishop Boone says he is studious and of good mental gifts. The Rev. Yung K. Yen preached the sermon and presented the candidate. Mr. Thomson and Mr. Wong assisted in the Services, and three others of the Clergy were present.

#### MOVEMENTS OF MISSIONARIES.

*China.*—Mrs. E. H. THOMSON, whose arrival in Japan was announced last month, after a brief visit proceeded to her destination, Shanghai, reaching there January 5th.

*Japan.*—Mr. J. H. MOLINEUX, whose appointment was announced in January, with his wife and child left New York on the 3d of February for San Francisco, expecting to sail by the steamer "City of Rio de Janeiro" on the 14th, which however, was delayed until the 21st. Earlier in the day a farewell Service was held in the Church of the Holy Innocents, Hoboken, N. J., when the Rt. Rev. Dr. Starkey, Bishop of the Diocese, celebrated the Holy Communion, assisted by the Rev. William P. Jenvey, Rector of St. Paul's Church, Hoboken, and the Secretary for Foreign Missions. Addresses were made by the Bishop and Mr. J. M. Gardiner, Head-Master of St. Paul's School, Tokio.

#### PRINTED MATTER FOR DISTRIBUTION.

WE beg to give notice that we can supply copies of the following sermons, addresses, etc., and will be glad to mail them singly, without charge, to any address upon application:

6. The One Source of Missionary Power. By the Rt. Rev. F. D. Huntington, D.D. pp. 15. (Can be furnished also in small parcels.)
20. The Choice of Missionary Work with Special Reference to Japan. By the Rev. Theodosius S. Tyng. pp. 7. (Can be furnished also in parcels.)
21. A Foreign Missionary Sermon: Preached to Woman's Auxillary. By the Rt. Rev. G. T. Bedell, D.D. pp. 12. (Can be furnished also in small parcels.)
24. Individual Faith the Secret of the Church's Growth. By the Rev. William H. Mills. pp. 16. (Single copies only.)
25. The Sermon at the Consecration of Bishop Schereschewsky. By the Rt. Rev. W. B. Stevens, D.D., LL.D. pp. 12. (Single copies only.)



- 196a. An Historical Sketch of the Japan Mission, Illustrated. Published by the Foreign Committee, 1883. pp. 24.
- 219a. An Historical Sketch of the African Mission, Illustrated. Published by the Foreign Committee, 1884. pp. 77.
236. A Thanksgiving Discourse, by the Rev. G. W. Gibson, Superintendent of Cape Mount School, addressed to the pupils. pp. 12.
- An Historical Sketch of the China Mission. (In Press.)
- Annual Report, Committee for Foreign Missions, September 1st, 1884. (For general distribution.)

The following leaflets we shall be glad to furnish in single copies or (unless otherwise specified after the name) in packages for distribution in churches or among the members of parish Societies:

- 232a. Advent and Epiphany Appeal of the Board of Managers for 1884-85.
233. Appropriations and Estimates for Foreign Missions. Issued for 1885.
8. Rev. Augustus Foster Lyde. A Sketch of the first Clergyman who offered himself as a Missionary to China, but who died before appointment. (Single copies only.)
22. Foreign Missions, Bishop Littlejohn's address in 1877, at the great Missionary Meeting in the Boston Tabernacle.
144. Our Missions in China. (For children.)
177. Christ a Foreign Missionary: and, Some Fruits of Buddhism.
191. A Sketch of the African Mission. (Brief.)
195. A Sketch of the Japan Mission. (Brief.)
210. The Foundings and Beginnings of our Foreign Missionary Work. By the Rev. S. F. Hotchkiss.
230. Report of St. John's College and Preparatory Departments, to June 30th, 1884. (With picture.)
237. Portrait of Bishop-elect Ferguson, and notes.
238. Portrait of Bishop Boone, and notes.
239. Picture of proposed Hospital in Tokio, and description.

\* \* In ordering any of the foregoing, please ask for Pamphlet or Leaflet No. —

## GREECE.

LETTER FROM MISS MARION MUIR.  
AMERICAN SCHOOL, GATE OF AGORA,  
ATHENS, GREECE,  
January 17th.

OUR Christmas Festival was truly a grand success. The school rooms were tastefully decorated with blooming heath and myrtle from Pentelicus, and a beautiful fir tree from Parnassus, dressed with all sorts of pretty and useful things, filled our little ones with wonder and admiration. The usual Christmas lessons were recited and many hymns and carols sung in the presence of Greeks of all ranks. We had also the pleasure of the presence of some American and English friends. Princess Natalia Soutzo

sent us a good supply of sweetmeats. She was present in person all the time and took part in the distribution of the gifts.

Our celebration was most unique, Jew and Greek, rich and poor joining in giving praise and honor to the "Heaven-born Prince of Peace," and making complete that verse of the hymn:

"Thee let old men, Thee let young men,  
Thee let boys in chorus sing;  
Matrons, virgins, little maidens,  
With glad voices answering;  
Let their guileless songs re-echo,  
And the heart its praises bring,  
Evermore and evermore."

The school joins with me in sending our Christmas salutations to all who take an interest in our work.

## AFRICA.

### NOTES OF THE MISSION.

WE are glad to make the following extracts from business letters of the Rev. S. D. FERGUSON, President of the Standing Committee and Bishop-elect.

At a meeting of the Standing Committee, held on the 6th instant, the testimonials required from Mr. D. F. Ware were pre-

sented and the following action taken: *Resolved*, That . . . his appointment as teacher in the Cape Mount School be made permanent from this date.

We are to have in the Cape Mount School, it is hoped, a theological department. It is very desirable that there should be also a department in medicine. The old plan of sending young men abroad to be educated

either as clergymen or physicians has not, hitherto, been successful. Experience has taught us that it is better to educate them in the field where they are to labor. For this special work we shall need first-class teachers from America. We trust the LORD will send them out.

Our semi-annual Missionary Convocation met on the 5th instant, and closed yesterday. All the laborers of this district were present, and also the Rev. Mr. N'yema from Cape Mount. The reports, sermons and addresses evinced unabated zeal in the great work of spreading the Gospel in this land of darkness. Without doubt a great harvest is to succeed all this planting and watering. God will assuredly give the increase.

The Rev. G. W. GIBSON writes:

A public examination of the [Cape Mount] school came off on the 18th of November, and was well attended by visitors, who expressed much gratification at the progress of the pupils. Thirty-one classes were examined, viz.: Scripture classes, 6; spelling classes, 6; history class, 1; grammar classes, 8; arithmetic classes, 4; geography classes, 2; Latin classes, 2; dictionary classes, 2. The writing, composition, sewing and knitting classes presented specimens of their productions and exercises, affording satisfactory evidences of advancement.

I am here [at Monrovia] to secure a grant of land for the station as well as to make an effort to have goods and provisions for the school admitted free of customs duty. I had an invitation from the wardens and vestrymen of Trinity Church to attend yesterday and hear the deliberations of that body in connection with [the action of the Foreign Committee] concerning the appointment of the Rev. Mr. Blackledge. I am glad to be able to inform you that everything has been satisfactorily arranged with him. The church will raise for their pastor's partial salary one hundred dollars per annum, pending the work of completing the church edifice, when they hope to increase it to two hundred or more dollars. I find a pleasant and hopeful state of feeling here in relation to Church work. I shall do all I can to strengthen it.

A very pleasant letter has been received from the Rev. WILLIAM ALLAN FAIR, who, though he resigned his Missionary appointment from the Board December 31st, 1882, is still canonically connected with the Jurisdiction. His letter is dated Grand Bassa, December 16th, 1884. He says that he and Mrs. Fair, after a pleasant passage from New York of forty-two days, arrived at Monrovia November 12th. They were rejoiced to again reach Africa, where they received a

cordial welcome from the President of the Republic and other prominent persons, who promised to aid them in their work. Mr. Fair writes:

Being free to go where we were most needed, and being persuaded that Bassa was in that condition, we came here, not indeed without providential indications that it was where the LORD would have us. We found that our dear friend, the Rev. L. L. Montgomery, had been called to his reward, and that his little flock, for whom he had labored and prayed earnestly night and day, had been several months without a clergyman to care for them. Miss Scott, too, who began her work about fifteen miles from here, is now in England, having had to leave on account of broken health from overwork. [From information otherwise received it is supposed that Miss Scott has returned to Africa before this time.—ED.] She deserves praise for her courage and perseverance, but I fear she has undertaken so much that she will not be able to accomplish it alone. . . . It was our intention to go at once to live among the Bassa tribe, a few miles further toward the interior—to Finley Mountain, twenty miles from the coast; but having been earnestly besought by the congregation of the late Mr. Montgomery at least to take temporary charge of them, until the Foreign Committee could provide for them, I have accepted. Influenced by the consideration of what seemed to be the highest interests of our Master's cause, we could not but comply with the request. Believing that the LORD has a work for us to do among the long-neglected Bassa tribe, where we want to establish an industrial school, we hope the Committee will further our desire by sending a man to fill this post as soon as possible.

It will be remembered that the Rev. Paulus Moort is on his way to take charge of this station. He will probably have arrived by the time this is printed. Mr. Fair sends the following high testimonial with regard to the late Mr. Montgomery's life and work:

As to Mr. Montgomery, it will be very gratifying to his friends in America to know how fondly his memory is cherished by the people. All who knew him speak of him and his devotion to their temporal and eternal welfare in the highest terms. They say that in his daily life, as well as by his teaching, he adorned his profession, and that they did not know how to value him until he had been taken from them.

Mr. Fair reports himself, his wife, and Mrs. Brierley as in excellent health.



## CHINA.

## CONSECRATION SERMON.\*

*"And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."*—REVELATION, i., 17, 18.

THE formal commissioning of men to minister in holy things must ever be to the thoughtful mind a work of great solemnity. A glance at the three Offices for Ordination contained in the Book of Common Prayer will show that the Church is fully alive to the gravity alike of the functions of the Ministry and of the act by which that Ministry is appointed: the further reflection, that at each Ember season the whole body of the faithful is called upon to offer a daily intercession during one week on behalf of those who are about to be ordained, will prove how careful she has been both to interest the laity in the pastorate, and to secure for the Priesthood all that blessing which should follow from united intercession on its behalf.

Responsibility increases with the call to the higher grades of the Ministry; and thus the solemnity which gathers round such an event as we meet to take part in this morning, is intensified. To the Consecrators there comes the solemn warning, "See thou lay hands suddenly on no man;" to him who is consecrated, "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."

To those who are interested in the Church in her corporate capacity, and who realize the importance of her claim to historical continuity, the consecration of a Bishop will always be a matter of moment. But each such ceremony as this is invested with special interests of its own, local and temporary, apart from the fact of its intrinsic value, as a testimony to the historic truth of the Church, and a pledge of her continuance on the old lines to the end of time.

Suffer me briefly to draw your thoughts to a few points of peculiar interest to ourselves who are taking part in this solemnity of to-day.

\* Sermon preached in Trinity Cathedral, Shanghai, on the festival of S.S. Simon and Jude (October 28th), 1884, at the Consecration of the Rev. W. J. Boone, D.D., of the Protestant Episcopal Church in the United States of America, as Missionary Bishop of Shanghai, by the Right Rev. Charles Perry Scott, D.D., Bishop of the Church of England in North China.

And first, this is the first consecration of a Bishop of the Anglican Communion which has ever taken place in the Far East.

I am not inclined to pass over this point as a merely interesting phenomenon, for it seems to me to be the expression of a great principle. It is a pledge of the freedom of the Church of the future—a forecast that she shall not be unduly tied and hampered by the traditions, however venerable and venerated, of western sees: it evidences, moreover, her inherent power of reproduction and expansion, her destiny and her intention to take root in all the fulness of her apostolic organization upon the soil of every field throughout the world. It holds out before us the hope in which every Missionary has a share, that the day will come when a native Church shall be firmly established on an independent basis, united only by common Scriptures, common creeds, and common sacraments to the Churches which gave her birth, and using the power which, thank God, is claimed for us in our Articles, however fiercely its exercise may be disputed, the "power to decree rites and ceremonies."

*Further:* A second point of interest presented by the function of to-day is the united action of the two largest portions of the Anglican Communion, the Protestant Episcopal Church of America, and the Established Church of England. History seems to show that one of the strongest bonds between these two great nations, between the "old country" and the new, is this community of religion, partial as it is, which our common Church affords. In the great struggle of the Revolution, the last to be detached from their loyalty to the King, and their devotion to the old system, were the Clergy of the Established Church, though the Government of the day had not the grace even to have provided them with Episcopal oversight on the soil of the colonies. Some will say: "It is the old story; the Church, as ever, the enemy to progress and to freedom." I prefer to take what I venture to think is a higher view of that warm attachment; and I would draw your attention to that which has happened in our own days, and which is not so susceptible of a hostile interpretation. The revered Bishop Wordsworth of Lincoln writes:

"When, about nineteen years ago, the greatest of modern Republics was agitated by an intestine warfare, which rent asunder for a time its northern from its southern States, and which was waged with intense vehemence for about four years, the Christian Church, which was common to both the belligerent parties, remained unhurt; and exercised a conciliatory influence over the minds of both, and was like a golden chain, which was never severed, and which bound them together in holy love. And when it pleased God to assuage the violence of that terrible war, and to restore peace to America, then the Bishops, Clergy and Laity of the northern and southern States met in her Church Councils as friends and welcomed one another with a brotherly embrace, and greeted each other with a kiss of peace."

Certainly the picture here presented to us is not of the Church as an enemy to progress; but rather as the healer of breaches, the maker of peace; an office which we all acknowledge to be one of vast importance in promoting the welfare of the world. It is no small pleasure to the lovers of the Gospel of Peace, that, amidst all the heart-rending divisions of Christendom, representatives of our Church from America and from Europe should meet on the soil of a third continent, to join in this holy act. It is even a cause for increased thankfulness that we are thus permitted to manifest our substantial unity in this place, where the perplexities arising from the contiguity of the two parts of the Church have called *for*, and, thank God, have called *forth*, the exercise of much brotherly forbearance and Christian charity.

So far we have dwelt on special features of *local* interest. I cannot forbear drawing your thoughts to the interest attaching also to the *time* at which we are gathered together for the consecration of the first Bishop of our Communion on Chinese soil. It is just one hundred years ago since Dr. Samuel Seabury was consecrated at Aberdeen by the Bishops of the Scotch Episcopal Church, as the first Bishop of the Protestant Episcopal Church of America. I need not dwell on the disabilities which so long hampered and held back the hands of the English Bishops from granting to the Church in America chief pastors of her own sons on her own soil; those disabilities are, thank

God, in large measure removed; rather let us admire and praise the goodness and faithfulness of Almighty God, in that He has so abundantly blessed and prospered that act of faith ventured by the Scotch Episcopal Church in a time of her own deep depression. As we look over the vast area of the United States and note how the one see has developed into more than sixty during this one century, we may well exclaim with the prophet: "A little one shall become a thousand: . . . I the LORD will hasten it in his time."

The last point of special interest to which I will direct your attention is the more personal one; the relation which he, who is to be consecrated, bears to this see to which he is called. The name of Boone is familiar to all who are acquainted in any degree with the history of the Missionary work of this century in China. To those of our own Communion it is justly dear and honored, as the name of the first Anglican Bishop in these parts, and as recalling the memory of him who so worthily sustained that character. As in the case of the Selwyns in the islands of the Southern Seas, so here in the eastern parts of Asia, the mantle has descended from the father, and is to-day to fall on the shoulders of the son. He who is to be consecrated to-day was born on the soil where he is now to take the chief share and responsibility in the government of the Church; of his own will he selected the life of a Missionary, and chose this country for the field of his labors; here he has spent the main part of his life, and here, by God's good permission, he desires, I doubt not, to close that life.

But whatever be the fitness in his election, arising from external circumstances, there is one point which I must endeavor to impress upon you, and especially upon those of you over whom our brother is to be set in the Lord, viz., that he is called of God to this office.

With all possible solemnity I would pray you, do not doubt this: we are believers in the efficacy of prayer; from many Christian hearts, from many Christian homes, from many Christian congregations prayer has been ascending for months past to Almighty God, that He would direct the hearts of those in authority to appoint the man of His choice to this vacant post. My brethren, when after such a preliminary, a selec-



tion is solemnly made, accepted, and confirmed, there is only one attitude for the humble-minded, believing Christian man to assume—that of trustful confidence in Almighty God, and of loyal heart—whole allegiance—to him who is set over you in the LORD. The means by which the choice of a Bishop should be made are a fair subject for argument and opinion; what is best for one part of the Church may be impracticable or unsuitable for another; but our belief in the efficacy of prayer, combined with our knowledge that God habitually works through means, should make it easy for us to believe that, whether the appointment be made by the Sovereign or by a Minister, by Archbishop or House of Bishops, by chapter or by popular election, the power of the ever-living LORD has been present to rule the minds of men to make such choice as He sees to be best.

But I desire, my brethren—and doubtless your hearts will respond to the wish—to pass from the more temporary and local features of our Service to-day, and to fix your attention upon that which is universal and permanent: I would, by the help of the Holy Spirit, lead your thoughts and my own from what may be esteemed rather the earthly aspect of our subject to that which is heavenly—from the human to the divine. And what words could be found more adapted to uplift our own hearts, and to strengthen that of our brother, than those most impressive ones which I have chosen for the text:

“He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

The Book of Revelation, whilst in some respects it is calculated to exercise alike the wisdom and the patience of Christians, is yet copious and clear in its utterances concerning our LORD and Saviour JESUS CHRIST. As of all Holy Scripture in hidden mystery, so of this book in open vision, JESUS CHRIST is the sum. “The Revelation of JESUS CHRIST” is the opening, “Even so, come LORD JESUS,” the closing strain of the book. Between these two extremes the same divine person as the “Son of Man,” or as the “Lamb” is the centre of the Apostle’s thought, the centre of the divine revelation, the centre of the heavenly worship.

The Apostle John, as he himself tells us, received the Revelation of God at a great crisis in his own life. He was exiled on account of Christianity to the Isle of Patmos; he had been preserved from a cruel death by a miracle, doubtless that he might be the recipient of the vision which we are considering. His own fortunes were but a reflection of the fortunes of the Church at the time. Oppressed and persecuted even to the death, the struggling Church was realizing the truth of her LORD’s predictions, to a degree hitherto unknown. The members of the apostolic band, with the sole exception of St. John, had, it seems, passed away, mostly by violent deaths. Yet there was no sign of the dawn in the East, no morning star heralded the longed-for return of the King. Every form of evil in doctrine and in practice was already rife in the Church of God, as the Epistles to the seven Churches abundantly testify. Had the last Apostle passed away without some such special revelation we may well believe that the promised endurance against the powers of hell would have failed, and the Church have disappeared before the combined malice of men and devils. But this was impossible; and so the beloved disciple, who lay on JESUS’ breast at supper and drank most deeply of His spirit, is permitted, ere the light of inspired revelation is withdrawn, to see his Divine Master once more face to face, and to speak to the fainting Church the words of life and hope to bear her through the first of the “great tribulations.”

And of what kind is the vision which is seen by the favored Apostle? Such as are all the revelations of God to man, calculated to produce both terror and comfort. “When I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead, and behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Before His Ascension He announced the boundaries of His authority to the Apostles in the striking words: “All power is given unto Me in heaven and in earth.” Here He adds the dark realms of the unseen world, and the secret terrors of death. “I have the keys of hell and of death.” It seems as though He would say, If unseen and unlooked-for powers of darkness have issued forth against the Church, it is I who have

the key of their prison-house, the chains of their bondage, and in a moment I can shut them up again. If your hearts are sad at the havoc which death has made amongst the bodies which you have been taught are the temple of the Holy Ghost, yet know that Death, the last enemy, is under My heel; if filled with gloomy forebodings as to the present status of those souls of the faithful which are passing their period in Hades, remember that the key of their resting-place is in My hands. I have explored the depth both of Hades and of Death, and *I am alive*, alive for evermore, and have won the dominion over both alike by my submission. "Because I live, ye shall live also." "Thy dead men shall live; with My dead body shall they rise." "Them that sleep in JESUS will God bring with Him."

But the Book of Revelation is pre-eminently a book for the edification and warning of the Church to the end of her conflict. The declaration of the text contains the strongest assertion of the ground of the Church's hopes to the end of time, and throughout eternity. "I am alive for evermore." Here is the proper, the necessary supplement to the historical study of the Gospels. They give to us the history of the Son of God in His earthly pilgrimage; there we have marks of time and place, we learn where He lived, how and when He died, and rose from the dead, and ascended into Heaven. "And a cloud," we read, "received Him out of their sight;" a simple statement, yet too true a parable of the tendency of Christians to lose sight of the one fact of paramount importance, that He is "alive for evermore." Is there not a cloud too often hiding from us the power of realizing His present living, acting existence? We read the history of one who was here many hundred years ago, and from those facts and their significance we draw some comfort and confidence for the present and the future. But the real ground for confidence and hope is in the fact that there has been no severance between those occurrences of history and the present fortunes of the Church; that He who was alive then is alive now, and will live for evermore. It is in the living Christ that every Christian soul of whatever clime or race finds a meeting place. He is the central Person toward whom all the scattered forces of Christian life and thought are ever tending. It is a simple

truth to be seen in daily exemplification, that the nearer we draw to CHRIST, the nearer we come to each other: the full realization of our position as members of His Body will be the ideal Church to which we look forward.

But further, it is only as we learn to rely upon and commune with this living LORD that we can know the true power of Christianity. It is CHRIST living in His Church which gives her power in the world. Sacraments are efficacious because He lives, of whose life they make us partakers. It is the living CHRIST who takes the infant in His arms and cleanses it in the fount of Baptism; the living CHRIST who shows forth His death to the Father, and feeds us with His sacred Body and Blood. CHRIST it is who confirms, ordains, consecrates, and all these He does through the Church, His chosen Bride.

With the knowledge of such a friend the thousands perplexities and trials of life become bearable. We may have difficulties here or there, as to this or that part of the Faith, or this or that point of practice, but we need not despair; our Master lives, and He died, and He is "alive for evermore." We have only to take it to Him, and act on our judgment, and all will be well. He cannot be deceived; He cannot be mistaken; if we misapprehend some part of His truth, He Himself is the corrector and instructor. If we are plunged into difficulties of practice He Himself is the guide, and He cannot fail—cannot err.

"When I saw Him, I fell at His feet as dead, and He laid His right hand upon me, saying Fear not, I am the first and the last."

So was it always, so will it be to the end of this dim existence. The near approach of the Son of Man will bring terror and anguish. Only as He lays upon us that strong right hand can we endure the brightness of His presence, so dazzling that it involves us in the gloom of blindness. It is thus that the Master has chosen to come near us at this time. We are in the presence of the Almighty, the all-seeing God, and those chiefly concerned are ready to fall "at His feet as dead." Yet, He laid His right hand upon St. John, in his trembling faintness, and He will do so with us. There may be doubt as to duty, but none who conscientiously follows what He believes to be right, will ever be confounded. God will



make all things work together for good, and it will be seen that not in vain has our LORD come to us in a form in which we find it hard to recognize, difficult to receive Him. But He is "the same, yesterday, to-day, and forever." That strong right hand is lifted up to-day in blessing, not in wrath. Wherefore, my brother, you who are about to undertake this new burden for CHRIST and His Church, I bid you "be strong in the LORD." Your conscience witnesses to you that you are following what you believe to be the guidance of the Holy Spirit in accepting this office; then let no want of faith, no paralyzing sense of insufficiency close your heart against the incoming of the grace of God the Holy Ghost to-day. "According to your faith, be it unto you." For the future your Master will provide:

Yea, through life, death, through sorrow and through sinning,

He shall suffice thee, for He hath sufficed;  
CHRIST is the end, for CHRIST was the beginning;  
CHRIST the beginning, for the end is CHRIST.

FROM LETTER OF THE REV. S. C. PARTRIDGE.

ST. JOHN'S COLLEGE, SHANGHAI,

December 2d, 1884.

It gives me great pleasure to be able to state to you that Mrs. Partridge and I arrived here safely on Sunday, November 23d, after a very rough and stormy passage from Singapore and Hong Kong.

We spent our first few days with Dr. Boone at his new house near the hospital, and are at present the guests of Bishop Boone at the Episcopal residence. Our house is undergoing repairs at present and will not

be ready for occupancy for a week or two yet. I have already procured my books and am ready to start with the language at once upon the arrival of my teacher from Nanking. Everything here is very much as it was when I went away, with two great exceptions—we have a Bishop, and we have a beautiful church which is a gem and would do credit to any American city. I cannot express to you my feelings of joy when first I saw its belfry a long distance away across the rice-fields. It reflects great credit upon every one concerned. The great Middle Kingdom is moving steadily on since my departure. The Imperial Chinese Telegraph Company has been organized and messages are now sent overland from Peking to Canton; a tremendous blow has thus been struck upon the entering wedge of civilization. We are on the eve of great changes, political as well as religious. The French war and Russian troubles in the north are pregnant with meaning to those who discern aright the signs of the times. These mean a change—a change for the better. More loudly than ever before does the call come for laborers in the vineyard, for educated Missionaries to carry on the great work of the Church among this people. Oh, send us some men and women worthy of the name, men and women who are ready to come out here and throw their whole heart and soul into the cause. To such the outlook is and must be a grand one—nay more—I say it is soul-stirring in the extreme. Our little band of faithful workers are doing all they can; who will come and join hands with us?

## JAPAN.

### NOTES OF THE MISSION.

BISHOP WILLIAMS informs us in his last letter that, in Tokio, on the third Sunday in Advent two adults and one infant were baptized at Christ Chapel, and on the fourth Sunday four adults were baptized in the St. Paul's School Chapel, two of them from the pupils, one a former pupil, who is now studying law, and one who is an attendant at the Asakusa Chapel.

We are sure that the following request from the Rev. E. R. WOODMAN will draw out the sympathy and prayers of churchmen who may now see it, as it has already with us at the Mission Rooms:

I just have time for a line to let you know

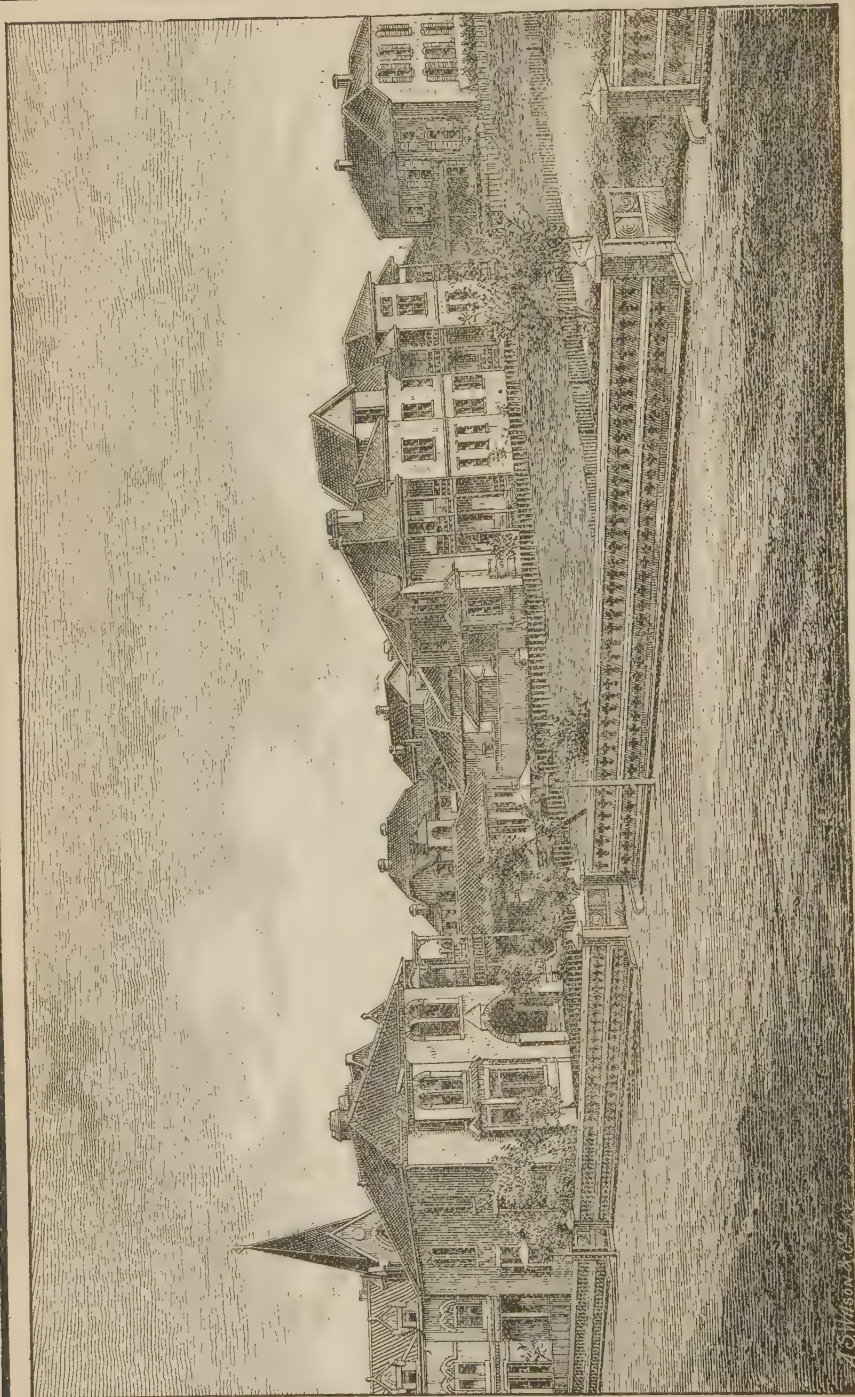
that I am still at work and in good health.

Four of the young men in my Japanese school are trying to decide that momentous question, "For CHRIST or against Him."

I know that you will all unite your prayers with ours that these young men may not only become Christians, but may grow up into efficient workers for the Church.

The Rev. J. T. COLE, who arrived in Japan, October 5th, 1883, has been busily engaged in studying the language. He has rendered such service as he might by the use of English in St. Paul's School and elsewhere. We now hear of his taking up another work. In a letter recently received he says:

I have moved up into the [native] city,



VIEW OF A PORTION OF THE MISSION PREMISES, TOKIO, JAPAN.



having taken one of the schools Mr. Woodman had. The teaching is quite light and it gives me opportunities I wished for a long time—to live among the Japanese, increasing, of course, my opportunities for study and observation. I am about two or three miles from Tsukiji [*i.e.*, the Foreign Concession of Tokio], in a most central part of the city, with plenty of good people within easy reach to keep me from feeling lonely, which is the only difference that being here might make in my way of living. I have begged Mr. Woodman to go on with his Bible work among the students. I will help him as and when I can, but I am as yet utterly unqualified to begin any regular work. What I do will be of a tentative nature; and so I would not like to speak of what I shall do. I would prefer, after I have seen if I can do anything, to tell you of something I have done. It is still the day of the smallest of small things with me. Of course the influence I can bring to bear on these students will be an indirect one, but if I can do anything I can do it better living here among them.

We had a picture of the proposed hospital and dispensary at Tokio last month; the immediate need of the building is further shown by the following words from Dr. HARRELL, the Missionary Physician, received since, as well as the blessed work that is being done by leading the sufferers to JESUS, the great Physician of souls:

I saw the American Minister yesterday, and he said he would endeavor, as soon as the little affair with Corea blew over, to help me get the ground for our hospital, as we wanted to move out of Tsukiji. The other day a patient from here, whose eyes had been cured, went to the Rev. Mr. Hopper, of the Church of England Mission, and told him that he had heard about "God and the CHRIST" at this dispensary, and that he had burnt his idols, and wished to be taken into the Church. He is now in Mr. Hopper's baptismal class; and a very few days after that a woman from the same cause forsook her idols, and asked to be instructed in the Way of Life. The Rev. Mr. Kanai's class is increasing, and some of them are from among my patients. I was much struck by the fact that, even when I see patients that are incurably blind, on leaving they thank me. One poor fellow that was very sick with malarial fever, came to me and said he was blind, and that it did not matter whether he lived or not, but what he wanted to know was whether he would die or continue to live on as a wretched invalid. I assured him that his disease was curable, and he agreed to take some medicine. Mr. Kanai stopped him and

took him to one side and talked to him and read to him from the Scriptures, and I am rejoiced to say, his bodily health is much improved, and he has joined the baptismal class, and he told the interpreter though he would never see on earth, he hoped to see JESUS. When these people are converted to Christianity, their faith is like that of a little child. Every day I am forced to send patients away from this place to the native hospitals, where there is no Christian training, and they are lost to us forever, while if we had a hospital they would have Christian teaching, and perhaps become Christians. When I write to you of conversations with the natives, do not think that I carry them on by myself. I do not. I use an interpreter, but still I have learned something about the language, and it seems to me the more I learn the less I know.

FROM LETTER OF THE REV. JOHN M'KIM.

OSAKA, December 8th, 1884.

I returned Saturday afternoon from what I consider my most encouraging visit to Koriyama. Mr. Tanaka, Miss Ukita, Miss Mailes and I left Osaka Monday the 1st for Koriyama. Monday night we said the Litany and Mr. Tanaka and I both preached to about thirty-five persons. The next afternoon Miss Mailes and Miss Ukita had a class for women and children, after which we left for Tawaramoto, seven miles distant. The old gentleman whom I baptized two months ago lives there and had asked us to go over and talk to some of his friends. In the evening he opened his house for Service, and in a short time it was densely packed, nearly a hundred, I think, standing quietly for more than two hours. Mr. Tanaka and I both preached. The next morning Miss Mailes and Miss Ukita had an attentive class at the same place. When we arrived at Koriyama Monday, we found an old farmer there who had walked over from Yedzu tsumi Mura, ten miles from Koriyama and about two and a half from Tawaramoto.

He was very anxious for us to come to his house and preach to the people of his village. Wednesday afternoon we left Tawaramoto for Yedzu tsumi, and although it was a bitterly cold day and the wind whistled all through the house, more than a hundred gathered there and listened attentively for an hour and a half, and at the close urged us to stay and give them another talk in the evening. The farmer promised us our

supper, and with that temptation we were induced to stay. In the evening the large building was crowded with more than two hundred, who listened to Mr. Tanaka and me again for about two hours. During the afternoon Service Miss Mailes and Miss Ukita had a class for children in an adjoining house.

After the Service we returned to Tawaramoto tired and chilled to the bone, but very happy over our day's work. The next morning (Thursday) the ladies again had a class at Mr. Miura's house. In the afternoon we left for Mura, between three and four miles from Tawaramoto, and at four o'clock preached in the theatre of the town, a wretched building, cold and dismal, and utterly unfit for a Christian Service. The people there had had but short notice of our coming, yet a hundred or more gathered in the old shed and listened patiently an hour and a half to the two shivering preachers. At six o'clock the same evening the ladies and I returned to Koriyama, leaving Mr. Tanaka at Mura. He says he preached that evening in the large guest room of the hotel to about thirty persons. I preached at Koriyama Friday night, and the same night Mr. Tanaka preached at Tawaramoto. He says seventy-five persons gathered in Mr. Miura's house that night, and not having enough after hearing one sermon, he gave them a second, and then, as they did

not leave, he gave them a third, continuing, like St. Paul, until midnight. Saturday we all returned to Osaka. The people seem to be waking up everywhere. We could have remained away another week, preaching by invitation in new places every night. We were not interrupted anywhere—at each place were urged to come again. I hope to go again for a week next month. The two Japanese workers did nobly.

I wish we had a good man whom we could trust, to station at Koriyama or Tawaramoto, and preach in the villages round about. The soil is ready for planting and watering; the laborer alone is wanting.

Koriyama is the least encouraging place we visited. The Congregationalists think it a hard place. The people there seem apathetic to everything; Japanese political agitators say they can do nothing with the Koriyama people. Tawaramoto is the most encouraging. Mr. Miura is much respected in the town, and we may hope, under God, to do much through him.

The interest at the Services in the city continues unabated. The church was well filled yesterday, both morning and evening. During my absence two of the Japanese Christians kept up Services there.

You will have received my last letter relative to the proposal of the Christians to buy the church. I think they are in earnest and will do even more than they promise.

## HAITI.

FROM LETTER OF BISHOP HOLLY.

PORT-AU-PRINCE, December 29th, 1884.

I WILL simply say that our Christmas Holy Days have been the occasion of a real spiritual revival in our work at the Capital.

At the regular semi-annual Confirmation held in Holy Trinity Church Christmas eve, I confirmed seven candidates, of whom four were adults; two of these latter being a lawyer at the bar of Port-au-Prince and his wife. Three young persons of fourteen years composed the half of the number confirmed, all three having been baptized in infancy in this parish. The other two, adults, were British subjects, natives of Jamaica. Five out of the seven were natives of Haiti. In the week preceding Christmas I baptized two persons of riper years, one aged sixty-six years, the other fifteen, both females, of Baptist antecedents and American origin.

A children's Service and Sunday-school anniversary on Christmas day produced a very inspiring effect in the parish.

LETTER FROM THE REV. PIERRE E. JONES.

JEREMIE, December 30th, 1884.

I have received the box containing Bibles and Prayer Books, for which I beg you to return my thanks to the Secretaries of the American Bible Society and the New York Bible and Common Prayer Book Society. As many of the books as I can sell shall be sold, and the amount sent you through the kind office of Bishop Holly.

The books sent me by the kind but unknown clergyman are still in Port-au-Prince. I am very thankful for them, because without my books I am lonesome in this intellectual and moral wilderness. No public, no private library, hardly any friends, except a few merchants who talk only of their bus-



iness. For me a good book is indeed a good and learned friend. Many, many thanks to my unknown friend, the clergyman. My family and I are very grateful for the kind gift we have received from the staunch friends of Missions. The one hundred and fifty dollars [the first instalment for his relief] have afforded me the blessed opportunity of purchasing a horse and saddle for ninety dollars and clothing once more for my sorely tried family, for the fire of June 16th had literally stripped us of everything, and the civil war had caused me to lose my missionary horse, without which I am worth nothing as a Missionary in this land where the horse is to us what the camel is to the inhabitants of the deserts.

I read with deep gratitude my case presented in *The Churchman* of November 1st; thanks, thanks to you, my dear brother in the Faith. May God grant that the appeal be not in vain! for though it be made in my behalf, for my personal welfare, its success will also be for the welfare of many who are still sitting in the valley of death.

From the 28th of November to the 27th of December, I have travelled nearly four hundred miles on my new missionary horse, over mountains, across rivers, visiting the cabins of the poor and needy, speaking to over one thousand six hundred persons. The 10th of last month was indeed a hard day and a perilous night. Left the town of Corail at 6 A.M. for the interior. At 1 P.M. I was at Marion, thirty-five miles distant in the mountains. Left this place at 3 P.M. for another station, Fond d'Icaque. Having no place to sleep, I left this

station at 5 o'clock, hoping to attain the Beaumont Station, *La Rivière Glace* (the Ice River), by eight (this is the boundary between Jeremie and Cayes). At eleven we were still ascending *morne Fignette* through mud, water and stones. Finding it impossible to continue on horse-back, my conductor ordered: "*Pied à terre!*" Hardly had he given the order than both he and his horse were going down a precipice. After much trouble and through God's blessing, I heard him coming up—we could not see each other, it was so dark. We continued on foot, leading our horses, sometimes using both our hands and feet, climbing over tremendous rocks, having no other light but that of the glowworm. At last, about one in the morning, we found ourselves on the banks of a small river, where we remained till the break of day, wet and shivering, for it is very cold in this region—hence the name "*Rivière Glace*." We reached Beaumont next morning at 10 o'clock and had there a lovely meeting. I relate this fact that the friends of Missions may know that the sacrifices made for us Missionaries abroad are not and cannot be lost—that every penny given to a Missionary carries comfort to many a hundred souls for whom CHRIST died. Both in my name and theirs, therefore, I beg the friends of Missions who have remembered us, who are praying, writing, interceding for us, to receive here our most grateful thanks for all they have done and are still doing for us, that we may go on conquering lands for our blessed Redeemer, that the world may become His Kingdom, according to the promise of Him who never deceives.

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR FOREIGN MISSIONS.

**N.B.**—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from January 1st to February 1st, 1885.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.			
Birmingham—Advent.....	2 15	Beck" Scholarship, Orphan Asylum, \$75;	
Mobile—Trinity Church.....	10 00	"Pauline Beck Hewson" Scholarship, Cape	100 00
		Mount School, \$25.....	8 74
	12 15	Burnt Hills—Calvary.....	42 72
		Catskill—St. Luke's.....	3 12
ALBANY.		Charlton—St. Paul's.....	16 32
Albany—St. Paul's, "A Member," for "Paul		Glen's Falls—Church of the Messiah.....	

<i>Salem</i> —St. Paul's.....	25 00	<i>Savannah</i> —Christ Church, of which for	
<i>West Troy</i> —Trinity Church.....	15 00	“Bishop Elliott” Scholarship, Bishop Boone	
	210 90	Memorial School, \$44; “Isabel C. Haber-	
ARKANSAS.		sham” Scholarship, St. Mary's Hall, \$44;	
<i>Fayetteville</i> —St. Paul's, “J. D. L.”.....	15 00	“Bishop Boone” Scholarship, Bishop Boone	300 00
<i>Little Rock</i> —Christ Church.....	5 00	Memorial School, \$20; St. Mary's Hall, \$10..	7 00
	20 00	<i>St. Simon's</i> —Christ Church.....	319 00
CALIFORNIA.		INDIANA.	
<i>San Francisco</i> —St. Luke's, for Africa.....	13 25	<i>Attica</i> —Grace.....	1 00
CENTRAL NEW YORK.		<i>Muncie</i> —Grace.....	2 50
<i>Binghamton</i> —“Anonymous”.....	1 00	<i>Richmond</i> —St. Paul's.....	28 25
<i>New Berlin</i> —St. Andrew's.....	28 72	<i>Miscellaneous</i> —“A Friend,” through Wo.	1 00
	29 72	Aux., for Tokio Hospital.....	32 75
CENTRAL PENNSYLVANIA.		IOWA.	
<i>Bedford</i> —St. James'.....	5 69	<i>Chariton</i> —St. Andrew's.....	2 36
<i>Easton</i> —Trinity Church.....	22 45	KENTUCKY.	
<i>Harrisburg</i> —St. Stephen's, “Mrs. B.”.....	5 00	<i>Frankfort</i> —Ascension, of which for “Turner”	
<i>Lebanon</i> —St. Luke's, four Missionary Boxes..	7 70	Scholarship, Cape Mount School, \$25.....	50 00
<i>Paradise</i> —Missionary Box 13,369.....	4 63	<i>Henderson</i> —St. Paul's.....	12 50
<i>Phillipsburg</i> —St. Paul's.....	21 00	<i>Louisville</i> —Calvary S. S., for “A. B. W. Allen”	
Missionary Box 8,532.....	16 55	Scholarship, St. Margaret's School, Tokio,	
<i>Plymouth</i> —St. Peter's S. S., for “St. Peter's”		\$20; “Richard L. McCreedy” Scholarship,	
Scholarship, St. Agnes' School, Osaka.....	40 00	Cape Mount School, \$12.50.....	32 50
	123 02	Calvary Chapel S. S., for “Thomas E.	
CHICAGO.		Locke, Jr.” Scholarship, Cape Mount	
<i>Chicago</i> —Trinity Church.....	109 90	School.....	12 50
“L,” for “Bowman” Scholarship, St.		St. Andrew's S. S., for “St. Andrew's”	
Margaret's School, Tokio.....	40 00	Scholarship, No. 2, Cape Mount School, \$25;	
<i>Rockford</i> —Emmanuel Church, for Africa, \$1;		“W. A. Robinson” Scholarship, Baird Hall,	
China, \$2; Japan, \$2.....	5 00	\$40.....	65 00
	154 90		172 50
CONNECTICUT.		LONG ISLAND.	
<i>Fairfield</i> —St. Paul's.....	20 75	<i>Brooklyn</i> —St. Paul's.....	31 55
<i>Fair Haven</i> —St. James'.....	25 00	(E. D.)—Christ Church.....	26 00
<i>Hartford</i> —Christ Church.....	50 00	(E. D.)—St. Mark's.....	6 69
Church of the Good Shepherd.....	43 50	Miss Carter.....	20 00
Trinity Church, of which for Haiti, \$3.....	158 15	“E. R. C.” through Wo. Aux., of which	
G. P. Davis, M.D.....	25 00	for relief of Rev. P. E. Jones, \$5.....	10 00
“N. R. A.”.....	10 00	“T. E. E.”.....	25 00
“Thank Offering,” for Tokio Hospital		<i>Maspeth</i> —St. Saviour.....	62 25
building.....	10 00	<i>Newtown</i> —St. James'.....	30 07
<i>Meriden</i> —St. Andrew's.....	78 78		211 56
<i>Middletown</i> —Church of the Holy Trinity, “A		LOUISIANA.	
Friend of Missions”.....	100 00	<i>Baton Rouge</i> —St. James'.....	50 00
<i>New Haven</i> —Ascension, six Missionary Boxes	2 61	MAINE.	
<i>North Haven</i> —Miss Harriett Pierpont, in		<i>Camden</i> —St. Thomas'.....	3 18
memory of her brother.....	100 00	MARYLAND.	
<i>Newtown</i> —Trinity Church.....	21 79	<i>Anne Arundel Co.</i> —St. Margaret's, Westmin-	
<i>Norwich</i> —Christ Church.....	12 00	ster Parish, of which “H. R. W.” and	
<i>Old Saybrook</i> —Grace.....	10 00	“Little Mary,” \$5.....	10 06
<i>Salisbury</i> —St. John's.....	7 45	<i>Baltimore</i> —Christ Church S. S., for “Christ	
<i>Sharon</i> —Christ Church.....	3 00	Church” Scholarship, Bishop Boone Me-	
<i>Stonington</i> —Calvary.....	3 70	morial School.....	40 00
<i>Waterbury</i> —Trinity Church.....	10 00	Emmanuel Church, of which for Africa,	
<i>West Hartford</i> —St. James'.....	5 00	\$17.....	308 25
<i>Westport</i> —Christ Church.....	29 00	Grace.....	302 14
<i>Wilton</i> —St. Matthew's.....	3 00	Mt. Calvary.....	12 00
	728 73	St. Barnabas' Free Church.....	154 72
DELAWARE.		D. C. (Washington)—Epiphany, of which “An	
<i>Christiana Hundred</i> —Christ Church S. S.,		Old Friend,” for relief of Rev. Messrs.	
for “Eleuthera Smith” Scholarship, Bridg-		Jones and Benedict, \$20.....	81 00
man Memorial School.....	33 49	St. John's, for Japan.....	22 88
<i>Middletown</i> —St. Anne's.....	12 72	Branch Wo. Aux., for Tokio Hospital.....	25 00
<i>Wilmington</i> —St. John's, of which S. S., \$2.87.	28 55	“M. J. P.”.....	5 00
	74 76	<i>Montgomery Co. (Poolesville)</i> —St. Peter's	
EAST CAROLINA.		Parish.....	19 30
<i>Bath</i> —St. Thomas'.....	1 00	<i>Washington Co. (Hancock)</i> —St. Thomas'	
EASTON.		Parish.....	15 44
<i>Cecil Co. (Earlville)</i> —North Sassafras Parish.	5 00		995 79
<i>Kent Co.</i> —Chester Parish, Missionary Box		MASSACHUSETTS.	
17,485.....	1 93	<i>Andover</i> —Christ Church.....	18 23
	6 93	<i>Boston</i> —Emmanuel Church, “A Member,”	
FLORIDA.		through Wo. Aux., for Miss Baker's salary.	1 00
<i>Mandarin</i> —Church of Our Saviour.....	6 00	Church of the Good Shepherd, three	
GEORGIA.		S. S. Classes, through Wo. Aux., for Mrs.	
<i>Darien</i> —St. Andrew's.....	4 00	Brierley, for a specific use.....	12 50
<i>Macon</i> —Christ Church.....	3 00	(Charlestown)—St. John's, of which for	
<i>Marietta</i> —St. James'.....	5 00	Africa, \$5.....	50 01
		(Jamaica Plain)—St. John's.....	50 00
		(Dorchester)—St. Mary's, “A Member,”	



through Wo. Aux., for Mrs. Brierley, for a specific use.....	5 00
St. Paul's, through Wo. Aux., for Miss Bruce's salary, \$50; China, 45 cts.....	50 45
Trinity Church, "A Member," through Wo. Aux., for Miss Baker's salary.....	10 00
Cambridge—Christ Church, through Wo. Aux., for "Apthorp" Scholarship, St. Agnes' School, Osaka.....	10 00
(North)—St. James', "In Memoriam," \$100; "A Member," through Wo. Aux. for Mrs. Brierley, for a specific use, \$5.....	105 00
St. John's, of which through Wo. Aux., for Insurance dues of Rev. T. S. Tyng, \$12.50; "Apthorp" Scholarship, St. Agnes' School, Osaka, \$10.....	224 06
St. Peter's, through Wo. Aux., for Insurance dues of Rev. T. S. Tyng.....	12 50
"Two Communicants," 5 cts. weekly.....	5 25
Dedham—Church of the Good Shepherd, through Wo. Aux., for "Good Shepherd" Scholarship, Emma Jones School.....	10 00
Lawrence—Grace.....	32 47
Longwood—Church of Our Saviour, "A Member," through Wo. Aux., for Mrs. Brierley, for a specific use.....	1 00
Salem—Grace.....	32 32
Springfield—Christ Church, through Wo. Aux., for Africa and Japan.....	50 00
Swansea—Christ Church.....	3 56
Waltham—Christ Church.....	24 30
Worcester—All Saints', through Wo. Aux., for "Mrs. A. L. Paddock" Scholarship, Duane Hall.....	25 00
	732 65

## MICHIGAN.

Bay City—St. Barnabas'.....	1 91
Detroit—Mariners' Church.....	10 00
St. John's, of which S. S. (including for St. Margaret's School, Tokio, \$10; Rev. Mr. Woodman's work, \$5) 18.25.....	524 08
St. Paul's S. S., for Cape Mount Station.....	15 00
	550 99

## MINNESOTA.

Cannon Falls—Church of the Redeemer.....	5 60
Litchfield—Trinity Church.....	5 00
St. Paul—Christ Church.....	10 25
	20 85

## MISSOURI.

Hannibal—Trinity Church.....	3 40
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## NEBRASKA.

Edgar—"A Retired Clergyman".....	2 00
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## NEW HAMPSHIRE.

Keene—Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	25 00
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## NEW JERSEY.

Allentown—Christ Church.....	7 00
Beverly—St. Stephen's.....	24 54
Crosswicks—Grace.....	3 19
Elizabeth—St. John's.....	402 46
Millville—Christ Church.....	1 30
New Brunswick—St. John the Evangelist.....	72 50
Penn's Neck—St. George's.....	1 52
Princeton—Trinity Church.....	34 39
Trenton—Trinity Church.....	4 94
	551 84

## NEW YORK.

Clifton—St. John's, "K.", of which for Tokio Hospital, \$5.....	15 00
Madalin—Trinity Church through Wo. Aux., of which for Rev. Paulus Moort's work, \$11.....	20 19
New York—Annunciation.....	14 00
Calvary, of which Foreign Mission Association, for Insurance dues of Bishop Schereschewsky, \$79.16.....	1,412 91
Grace, of which through Wo. Aux., for "Grace Church" Scholarship, St. Margaret's School, Tokio, \$50; individual subscription, from Miss C. L. Wolfe, \$1,500.....	2,714 84
Grace Chapel.....	20 59
Holy Apostles', "A Member," through Wo. Aux., for "Cornelia Prime B." Schol-	

arship, Orphan Asylum, Cape Palmas, \$50; "Edmund Lincoln B." Scholarship, Bridgman Memorial School, \$40.....	90 00
Holy Communion, Miss North, through Wo. Aux., for Tokio Hospital.....	10 00
Church of the Holy Spirit.....	55 00
Church of the Holy Trinity, through Wo. Aux., for "Dudley Tyng" Scholarship, Baird Hall.....	40 00
(Harlem)—Church of the Holy Trinity, of which through Wo. Aux., for Tokio Hospital, \$50.....	150 62
St. Andrew's.....	126 33
St. Ann's.....	111 43
St. Augustine's Chapel.....	137 34
St. George's, Mrs. J. Pierrepont Morgan, through Wo. Aux., for Miss Lawson's salary.....	30 00
St. John's Chapel.....	30 27
St. Luke's.....	137 17
St. Mark's, Mrs. F. B. Austin, through Wo. Aux., for Tokio Hospital.....	5 00
(Manhattanville)—St. Mary's.....	15 00
St. Michael's, through Wo. Aux., Class B., for "St. Michael's" Scholarship, St. Agnes School, Osaka.....	40 00
St. Thomas'.....	953 13
Trinity Church, of which "Members," through Wo. Aux., for "Bishop Hobart" Scholarship, Baird Hall, \$40.....	178 21
Trinity Chapel, of which for Japan, \$1; Mrs. Battell, for Japan, \$10; Africa and China, \$15.....	2,178 73
Mr. A. C. Kingsland.....	50 00
Mrs. S. Skaats, for "W. A. Fair," Scholarship, Cape Mount School.....	25 00
Mrs. Astor, through Wo. Aux., for Miss Lawson's salary.....	20 00
Pelham—Christ Church, Mrs. John Monroe, through Wo. Aux., for Africa.....	5 00
Red Hook—Christ Church.....	10 13
Rye—Christ Church, of which through Wo. Aux., for Tokio Hospital, \$78.50.....	99 28
	8,695 17

## NORTH CAROLINA.

Asheville—Trinity Church.....	11 16
Hillsboro—St. Matthew's, of which for Japan, 50 cts.; Cuba, \$50 cts.....	9 95
Leakesville—Epiphany, through Wo. Aux.....	1 25
Pittsboro—St. Bartholomew's.....	6 64
Raleigh—St. Mary's School, for "Aldert Smedes" Scholarship, Emma Jones School.....	20 00
	49 00

## NORTHERN NEW JERSEY.

Bergen Point—Trinity Church, Mrs. M. A. Duane, for "Howard Duane Memorial" Scholarship, St. Timothy's School, Osaka.....	40 00
Hackensack—Christ Church, Missionary Box 17,490.....	5 25
Jersey City—St. Matthew's.....	4 55
Montclair—St. Luke's, Bible Class, for Africa.....	5 00
Morristown—Church of the Redeemer (additional).....	10 00
Orange—Grace, Mrs. F. C. Henderson, for "Pinckney Henderson Adams" Scholarship, St. Timothy's School, Osaka, \$20; through Wo. Aux., "Grace" Scholarship, Duane Hall, \$20; "Mrs. Francis C. Henderson" Scholarship, St. Mary's Hall, \$20; Mrs. H. Hoyt, for Cuba, \$2.....	62 00
Short Hills—Christ Church.....	20 26
	147 06

## OHIO.

Ashtabula—St. Peter's.....	3 22
Bellevue—St. Paul's, Mrs. E. Greenslade.....	2 50
Berea—St. Thomas'.....	2 00
Cleveland—Church of the Good Shepherd Memorial, through Wo. Aux., for education of Foreign Missionaries' children, \$1; "Bishop Bedell" Scholarship, St. John's College, \$5.....	6 00
St. John's, through Wo. Aux., for education of Foreign Missionaries' children, \$10; Foreign Missionaries' Fund, \$20.....	30 00
St. Paul's.....	100 00
Gambier—Church of the Holy Spirit, of which for endowment of the Kiung Yen professorship in St. John's College, \$160.77; two Mis-	

<p>sionary Boxes for support of Professor Yen, \$7.....</p> <p>Bishop and Mrs. Bedell, through Wo. Aux., for Africa and Japan.....</p> <p>Massillon—St. Timothy's.....</p> <p>Mt. Vernon—St. Paul's.....</p> <p>Sandusky—Calvary.....</p> <p>Grace.....</p> <p>Youngstown—St. John's.....</p>	<p>193 82</p> <p>200 00</p> <p>19 00</p> <p>15 30</p> <p>3 05</p> <p>48 00</p> <p>25 00</p> <p>647 89</p>
PENNSYLVANIA.	
<p>Philadelphia—Advent, through Wo. Aux., for "J. C. Emery" Scholarship, Orphan Asylum, \$3; Miss Mailes' salary, \$3; Foreign Missionaries' Fund, \$1; Japan, \$2.....</p> <p>(Lower Dublin)—All Saints', Missionary Boxes C. and N.....</p> <p>Ascension, through Wo. Aux., for Foreign Missionaries' Fund.....</p> <p>Atonement.....</p> <p>Calvary, through Wo. Aux., for "Bishop Stevens" Scholarship St. John's College.....</p> <p>(Germanstown)—Calvary.....</p> <p>Christ Church, through Wo. Aux., for Miss Mailes' salary, 75 cts; Foreign Missionaries' Fund, \$3.....</p> <p>Church of the Covenant, of which through Wo. Aux., for Foreign Missionaries' Fund, \$2. Grace S. S., for Africa.....</p> <p>Church of the Holy Comforter Memorial, Bishop Odenheimer's class for Tokio Hospital.....</p> <p>Church of the Holy Trinity, through Wo. Aux., for Tokio Hospital.....</p> <p>(West)—St. Andrew's.....</p> <p>(Kingsessing)—St. James.....</p> <p>St. Luke's, through Wo. Aux., for Tokio Hospital, \$16; "J. C. Emery" Scholarship, Orphan Asylum, \$5; Foreign Missionaries' Fund, \$4; education of Foreign Missionaries' children, \$5; "Bishop Stevens" Scholarship, St. John's College, \$5.....</p> <p>(Frankford)—St. Mark's, through Wo. Aux., for Tokio Hospital, \$6; "St. Mark's" Scholarship, Bridgman Memorial School, \$50.....</p> <p>(West)—St. Mary's, through Wo. Aux.....</p> <p>St. Matthew's, through Wo. Aux., for Tokio Hospital.....</p> <p>(Chestnut Hill)—St. Paul's.....</p> <p>St. Peter's.....</p> <p>St. Stephen's, of which through Wo. Aux., for Foreign Missionaries' Fund, \$1.....</p> <p>(West)—Church of the Saviour, of which through Wo. Aux., for Foreign Missionaries' Fund, \$2; Tokio Hospital, \$2; S. S., for "Rev. W. W. Farr" Scholarship, Cape Mount School, \$25.....</p> <p>(Maylandville)—Trinity Church.....</p> <p>(Southwark)—Trinity Church.....</p> <p>Episcopal Hospital, through Wo. Aux., for "St. John's" Scholarship, St. John's College.....</p> <p>"B. A.", of which for support of Rev. F. R. Graves, \$100; Jaffa, \$100.....</p> <p>Mr. I. R. Wood, for Jaffa.....</p> <p>Mrs. Anna R. Drake, for Africa.....</p> <p>"Mrs. J. C.".....</p> <p>"S.", first profits.....</p> <p>West Chester—Church of the Holy Trinity, for China.....</p>	<p>9 00</p> <p>13 06</p> <p>12 00</p> <p>40 65</p> <p>2 00</p> <p>60 00</p> <p>3 75</p> <p>56 28</p> <p>50 00</p> <p>10 00</p> <p>105 00</p> <p>42 03</p> <p>25 00</p> <p>35 00</p> <p>56 00</p> <p>5 00</p> <p>2 00</p> <p>17 71</p> <p>848 89</p> <p>127 14</p> <p>174 33</p> <p>26 90</p> <p>16 00</p> <p>8 50</p> <p>700 00</p> <p>25 00</p> <p>5 00</p> <p>1 00</p> <p>90</p> <p>9 02</p> <p>2,481 16</p>
PITTSBURGH.	
<p>Bradford—Ascension.....</p> <p>Kittanning—St. Paul's.....</p> <p>Pittsburgh—Calvary, through Wo. Aux., for Foreign Missionaries' Fund, \$25; education of Foreign Missionaries' children, \$25.....</p> <p>St. Andrew's, "Mrs. F. R. B.", through Wo. Aux., for Tokio Hospital.....</p> <p>St. Peter's, through Wo. Aux., for Foreign Missionaries' Fund, \$1.66; education of Foreign Missionaries' children, \$1.67.....</p> <p>Washington—Trinity Church.....</p> <p>Wilkinsburg—"A Friend".....</p>	<p>8 25</p> <p>28 50</p> <p>50 00</p> <p>100 00</p> <p>3 33</p> <p>14 59</p> <p>2 00</p> <p>206 67</p>
RHODE ISLAND.	
<p>Bristol—St. Michael's, through Wo. Aux., for Tokio Hospital, \$15; education of Foreign Missionaries' children, \$10; Foreign Missionaries' Fund, \$10.....</p> <p>Providence—Grace, through Wo. Aux., for Miss Riddick's salary, \$15; "Carrington" Scholarship, Cape Mount School, \$5.....</p> <p>Church of the Messiah, through Wo. Aux., for education of Foreign Missionaries' children.....</p> <p>St. John's, through Wo. Aux., for Foreign Missionaries' Fund, \$17; Miss Riddick's salary, \$30; "Carrington" Scholarship, Cape Mount School, \$20.....</p> <p>St. Stephen's, through Wo. Aux., for Miss Riddick's salary.....</p> <p>Westerly—Christ Church, through Wo. Aux., for Tokio Hospital, of which S. S., \$75.34....</p>	<p>35 00</p> <p>50 00</p> <p>5 00</p> <p>67 00</p> <p>25 00</p> <p>123 83</p> <p>305 83</p>
SOUTH CAROLINA.	
<p>Anderson—Grace.....</p> <p>Charleston—Grace.....</p> <p>Fulton—Mrs. D. A. Richardson.....</p> <p>Glenn Springs—Calvary.....</p> <p>Union—Church of the Nativity.....</p> <p>Stateburg—Holy Cross.....</p>	<p>3 20</p> <p>50 00</p> <p>5 00</p> <p>20</p> <p>1 85</p> <p>4 89</p> <p>65 14</p>
SOUTHERN OHIO.	
<p>Cincinnati—St. Paul's.....</p> <p>Columbus—Trinity Church, through Wo. Aux., for "Margaret Hubbard" Scholarship, St. Agnes School, Osaka.....</p> <p>Granville—Mrs. J. L. Bryan.....</p> <p>Marietta—St. Luke's.....</p>	<p>30 61</p> <p>40 00</p> <p>3 50</p> <p>12 00</p> <p>86 11</p>
TENNESSEE.	
<p>Nashville—St. Ann's.....</p>	<p>4 00</p>
TEXAS.	
<p>Waco—St. Paul's.....</p>	<p>6 75</p>
VERMONT.	
<p>Bethel—Christ Church, of which for Jaffa, \$5.....</p>	<p>15 00</p>
VIRGINIA.	
<p>Albemarle Co.—Fredericksville Parish, Charlottesville, Christ Church.....</p> <p>(Greenwood Depot)—"A Friend".....</p> <p>Alexandria Co.—Fairfax Parish, Grace, for support of Rev. H. D. Page.....</p> <p>Clarens Missionary Society, for "Clarens" Scholarship, St. Margaret's School.....</p> <p>"A. B.", for Japan.....</p> <p>Chesterfield Co.—Manchester Parish, Meade Memorial Church.....</p> <p>Clarke Co.—Greenway Court Parish, Meade Memorial Church.....</p> <p>Culpeper Co.—St. Mark's Parish, St. Stephen's, for support of Rev. H. D. Page.....</p> <p>Dinwiddie Co.—Bristol Parish, Grace S. S., for "Grace Church" Scholarship, Duane Hall.....</p> <p>Bristol Parish, St. John's.....</p> <p>Essex Co.—South Farnham Parish, St. John's.....</p> <p>South Farnham Parish, St. Paul's.....</p> <p>St. Ann's Parish, Vauter's Church S. S. Missionary Box.....</p> <p>Fairfax Co.—Truro Parish, Zion Church, for support of Rev. H. D. Page.....</p> <p>Fairfax Parish, Falls Church, for support of Rev. H. D. Page.....</p> <p>Theological Seminary Missionary Society, for "Theological Seminary" Scholarship, Hoffman Institute, \$20; Rev. K. Nelson, D.D., for support of H. D. Page.....</p> <p>Fauquier Co.—Whittle Parish, for support of Rev. H. D. Page.....</p> <p>Frederick Co.—St. Thomas' Parish, St. Thomas' Miss S. J. Davison, for Jaffa.....</p> <p>Goochland Co. (Elk Hill)—Mrs. A. C. Page, for Africa, \$12; Japan, \$5; Jaffa, \$8.....</p> <p>Henrico Co.—St. Andrew's, "Miss N. B. H.", for Africa, \$4; Haiti, \$1; Jaffa, \$5.....</p> <p>"Miss Sallie E. L.".....</p> <p>Loudoun Co.—Shelburne Parish, St. Paul's, for support of Rev. H. D. Page.....</p>	<p>20 00</p> <p>5 00</p> <p>10 00</p> <p>20 00</p> <p>4 00</p> <p>8 85</p> <p>3 72</p> <p>12 50</p> <p>20 00</p> <p>14 70</p> <p>4 75</p> <p>2 00</p> <p>5 00</p> <p>5 00</p> <p>3 50</p> <p>12 50</p> <p>1 56</p> <p>75 00</p> <p>25 00</p> <p>10 00</p> <p>50</p> <p>7 50</p>



<i>Norfolk Co.</i> —Christ Church.....	22 50	<i>Sheboygan</i> —Grace, for relief of Rev. P. E. Jones .....	2 10
<i>Nottoway Co.</i> —St. Luke's Parish, Mission.....	2 50		
<i>Pittsylvania Co.</i> —Camden Parish, Epiphany.....	28 60		
<i>Prince William Co.</i> —Haymarket Parish, St. Paul's, for support of Rev. H. D. Page .....	3 50	OREGON MISSION.	13 25
Dettingen Parish, St. James', for support of Rev. H. D. Page .....	2 75	<i>Portland</i> —St. Stephen's Chapel.....	15 00
Dettingen Parish, Trinity Church, for support of Rev. H. D. Page .....	1 25	NEVADA MISSION.	
<i>Rockbridge Co.</i> —Latimer Parish, Grace Memorial Church and S. S.....	100 00	<i>Austin</i> —St. George's.....	3 00
<i>Stafford Co.</i> —Overwharton Parish, Aquia Church, for Japan .....	5 00	SOUTH DAKOTA MISSION.	
<i>Warren Co.</i> —St. Thomas' Parish, Calvary.....	6 65	<i>Pine Ridge Agency</i> —St. Philip's Chapel.....	89
<i>Wythe Co.</i> —Wythe Parish, St. John's.....	6 00	<i>Yankton Agency</i> —Holy Fellowship.....	2 50
		<i>Springfield</i> —Ascension .....	1 50
	482 23		4 89
WESTERN MICHIGAN.		NORTHERN TEXAS MISSION.	
<i>Big Rapids</i> —St. Andrew's, through Wo. Aux., for Tokio Hospital .....	1 22	<i>Comanche</i> —Mr. and Mrs. W. L. Sartwelle.....	10 00
<i>Hastings</i> —Emmanuel Church S. S., through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School .....	1 95	<i>Corsicana</i> —St. John's .....	2 70
<i>Kalamazoo</i> —Miss M. Penfield .....	1 03		12 70
<i>Manistee</i> —St. Paul's, of which In Memoriam, 50 cents.....	2 66	MONTANA MISSION.	
<i>Niles</i> —Trinity Church S. S., Miss Josslyn's Class through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School.....	5 00	<i>Miles City</i> —St. Paul's.....	1 70
	11 83	LEGACIES.	
WESTERN NEW YORK.		<i>N. J., Freehold</i> —Estate of Mrs. Louisa S. Vought.....	10,000 00
<i>Brookport</i> —Mr. and Mrs. Daniel Holmes, for three "Holmes" Scholarships, as follows St. Paul's School, \$40; St. Margaret's School, \$40; St. Timothy's School, \$50.....	130 00	<i>W. N. Y., Rochester</i> —Estate of Mr. Nathaniel T. Rochester.....	300 00
<i>Buffalo</i> —Ascension, Mrs. Marvin .....	5 00		10,300 00
<i>Lyons</i> —Grace, through Wo. Aux., for Tokio Hospital.....	11 69	MISCELLANEOUS.	
<i>Rochester</i> —St. Luke's, of which, through Wo. Aux., \$200.85 .....	239 94	Interest .....	542 44
Meeting of Wo. Aux., for Tokio Hospital.....	18 00	Proceeds of sale of goods furnished by girls of St. Mary's Hall, Shanghai, for benefit of the Orphanage.....	15 13
	404 63	Proceeds of sale of goods furnished by Woman's Association of Osaka, for support of native clergy.....	17 33
WEST VIRGINIA.		Through Miss Emery, at discretion of Rev. Mr. Woodman .....	35 10
<i>Charlestown</i> —Zion, for "Rev. H. W. Parker" Scholarship, Bishop Boone Memorial School, \$16.80; Jaffa, \$20; Mr. W. P. Craighill, for "Marbury" Scholarship, Cape Mount School, \$25.....	61 80	St. Mark's Friendly League, through Wo. Aux., for "St. Mark's League" Scholarship, St. Margaret's School.....	20 00
<i>Coal Valley</i> —Calvary S. S., for Jaffa.....	16 05	Children's League, through Wo. Aux., for "Loving Heart" Scholarship, St. Paul's School, Tokio .....	30 00
<i>Leetown</i> —St. Bartholomew's, for Jaffa.....	6 56	"X." .....	20 00
<i>Middleway</i> —Grace, for Jaffa .....	4 57	"E. B. S.," for relief of Rev. P. E. Jones.....	5 00
<i>Mercer's Bottom</i> —Bruce Chapel.....	3 50	"C. M.," for relief of Rev. P. E. Jones.....	5 00
<i>Shepherdstown</i> —Trinity Church, of which S. S., for "Little Anna" Scholarship, Cape Mount School, \$16.55.....	30 72	"C. C. G.," for relief of Rev. P. E. Jones.....	5 00
	123 20	Proportion of amount received for General Missions during January (see page 134) .....	420 93
WISCONSIN.			1,105 93
<i>Milwaukee</i> —All Saints' Cathedral.....	11 15	Receipts for the month.....	30,248 37
		Amount previously acknowledged.....	56,144 63
		Total receipts since September 1st, 1884.....	\$86,393 00

## ANALYSIS OF RECEIPTS.

For "Specials" (of which for Building purposes, \$999).....	3,204 71
For work of the Committee for Foreign Missions (of which from Legacies, \$53,111.54).....	83,188 29
Total.....	\$86,393 00

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st, 1885.....	\$139,868 94
Liabilities for work performed, unaccrued, September 1st, 1884.....	35,779 64
Net amount added since.....	12,362 18
	<hr/>
Receipts for five months, exclusive of "Specials" to be paid over and above Appropriation.....	188,010 76
	83,188 29
Still required during the remaining seven months of the fiscal year to enable the Foreign Committee to meet all the items scheduled in the above mentioned appeal and close their books September 1st, next on a cash basis.....	\$104,822 47

# FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

## GREECE.

Miss Marion Muir.....	Athens.	The Rev. Sidney C. Partridge.....	Shanghai
Widow Helene Zenophondullis.....	"	The Rev. Chih Jen Changt.....	Kia Ding.
Widow Paraskevoulia Alesa.....	"	The Rev. Kai Ching Lit.....	"
Basiliki Serviou.....	"	The Rev. Ts Ming Chingf.....	Shanghai.
Lovkas Skenez.....	"	The Rev. Chun Lin Kuf.....	Shanghai.
Julius Henning.....	"	The Rev. Mei-peng Kwei.....	Ching Kiang.
Georgia Nikoladou.....	"	Henry W. Boone, M.D., Missionary Physician.....	Shanghai.
Penelope London.....	"	William A. Deas, M.D., .....	(In passage).
Katrina Metallinou.....	"	Edgar M. Griffith, Physician.....	Shanghai.
Helene Metallinou.....	"	Sung-Kwei Fong, Physician.....	(Absent).
Also three Student Teachers.		Mrs. Scherschewsky.....	Shanghai.
		Mrs. Thomson.....	"
		Mrs. W. J. Boone.....	"
		Mrs. Sayres.....	"
		Mrs. Graves.....	Wuchang.
		Mrs. Sowerby.....	"
		Mrs. Locke.....	"
		Mrs. Kate J. Savers, Trained Nurse.....	Shanghai.
		Mrs. H. W. Boone.....	"
		Mrs. Partridge.....	"
		Miss Martha Bruce.....	(In the U. S.).
		Miss Sara E. Lawson.....	Shanghai.
		Miss Esther A. Spencer, Teacher of English.....	"
		Miss Jessie A. Purpelf.....	"
		Miss Wong.....	"

Also six Candidates for Holy Orders, and fifty-four Catechists, Teachers, etc. (Native).

## JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.

The Rev. A. R. Morris.....	Osaka.	The Rev. A. R. Morris.....	Osaka.
†The Rev. Clement T. Blanchet.....	(Absent).	†The Rev. Clement T. Blanchet.....	(Absent).
The Rev. Theodosius S. Tyng.....	Osaka.	The Rev. Theodosius S. Tyng.....	Osaka.
The Rev. John McKim.....	"	The Rev. John McKim.....	"
The Rev. E. R. Woodman.....	Tokio.	The Rev. E. R. Woodman.....	Tokio.
The Rev. Nobori Kanai.....	"	The Rev. Nobori Kanai.....	"
The Rev. Masakazu Tai.....	"	The Rev. Masakazu Tai.....	"
The Rev. J. Thompson Cole.....	"	The Rev. J. Thompson Cole.....	"
The Rev. Henry B. Page.....	"	The Rev. Henry B. Page.....	"
Henry Laning, M.D., Missionary Physician.....	Osaka.	Henry Laning, M.D., Missionary Physician.....	Osaka.
Francis W. Harrell, M.D.,.....	Tokio.	Francis W. Harrell, M.D.,.....	Tokio.
Mr. James McD. Gardiner, Head Master.....	(In the U. S.).	Mr. James McD. Gardiner, Head Master.....	(In the U. S.).
Mr. John H. Molineux, Teacher.....	(In passage).	Mr. John H. Molineux, Teacher.....	(In passage).
Mrs. Tyng.....	"	Mrs. Tyng.....	"
Mrs. McKim.....	"	Mrs. McKim.....	"
Mrs. Woodman.....	Tokio.	Mrs. Woodman.....	Tokio.
Mrs. Gardiner.....	(In the U. S.).	Mrs. Gardiner.....	(In the U. S.).
Mrs. Laning.....	Osaka.	Mrs. Laning.....	Osaka.
Mrs. Page.....	Tokio.	Mrs. Page.....	Tokio.
Mrs. Molineux.....	(In passage).	Mrs. Molineux.....	(In passage).
Miss Sarah L. Riddick.....	Tokio.	Miss Sarah L. Riddick.....	Tokio.
Miss Emma Verbeck.....	"	Miss Emma Verbeck.....	"
Miss Rebecca F. Falls.....	Osaka.	Miss Rebecca F. Falls.....	Osaka.
Miss Mary Mallet.....	Tokio.	Miss Mary Mallet.....	Tokio.
Miss Emma Williamson.....	Osaka.	Miss Emma Williamson.....	Osaka.
Miss Frances J. Shaw, Trained Nurse.....	Osaka.	Miss Frances J. Shaw, Trained Nurse.....	Osaka.

Also twenty-five Catechists, Teachers, Lay-readers, and Bible-readers (Native).

## HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers and have been appointed Missionaries for the present fiscal year.

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.

The Rev. St. Denis Baudry.....	Port-au-Prince.	The Rev. St. Denis Baudry.....	Port-au-Prince.
The Rev. Pierre E. Jones.....	Jeremie.	The Rev. Pierre E. Jones.....	Jeremie.
The Rev. Charles E. Benedict.....	Ana Cayes.	The Rev. Charles E. Benedict.....	Ana Cayes.
The Rev. Louis Duplessis Ledan.....	Torbeck.	The Rev. Louis Duplessis Ledan.....	Torbeck.
The Rev. Alexandre Battiste.....	Port-au-Prince.	The Rev. Alexandre Battiste.....	Port-au-Prince.
The Rev. Francois J. Brown.....	Gros Morne.	The Rev. Francois J. Brown.....	Gros Morne.
The Rev. Hyacinthe Michel.....	Trianon.	The Rev. Hyacinthe Michel.....	Trianon.
The Rev. Jean J. Constant.....	Bateau.	The Rev. Jean J. Constant.....	Bateau.
The Rev. Theodore F. Holly.....	Port-au-Prince.	The Rev. Theodore F. Holly.....	Port-au-Prince.
The Rev. S. U. L. Bastien.....	Acul.	The Rev. S. U. L. Bastien.....	Acul.
The Rev. Daniel Michel.....	Petit Fond.	The Rev. Daniel Michel.....	Petit Fond.
Mr. Jozue F. P. Le Roy, Teacher.....	Port-au-Prince.	Mr. Jozue F. P. Le Roy, Teacher.....	Port-au-Prince.
Miss Alice A. Baker, Teacher.....	"	Miss Alice A. Baker, Teacher.....	"

There are besides, one Clergyman, temporarily absent, three Candidates for Holy Orders, Seventeen Lay-readers and Catechists, five Day-school Teachers, and seven Sunday-school Teachers, who receive no support, at least from the United States.

## WESTERN AFRICA.

The Rt. Rev. Missionary Bishop.

### Cape Palmas District.

The Rev. S. D. Ferguson, Bishop-elect (Liberian).....	Harper.	The Rev. S. D. Ferguson, Bishop-elect (Liberian).....	Harper.
†The Rev. R. H. Gibson (Liberian).....	"	†The Rev. R. H. Gibson (Liberian).....	"
†The Rev. Wm. Allan Fair.....	"	†The Rev. Wm. Allan Fair.....	"
The Rev. M. P. Valentine Keda (Native).....	Cavalla.	The Rev. M. P. Valentine Keda (Native).....	Cavalla.
The Rev. O. E. Shannon Hemie (Native).....	Hofman Station.	The Rev. O. E. Shannon Hemie (Native).....	Hofman Station.
†J. J. Neal (Liberian), Lay-reader.....	Harper.	†J. J. Neal (Liberian), Lay-reader.....	Harper.
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.	Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. E. A. Johnson (Liberian), St. Mark's School.....	Harper.	Mrs. E. A. Johnson (Liberian), St. Mark's School.....	Harper.
Mrs. Mary A. Young (Liberian), Matron.....	Cape Palmas.	Mrs. Mary A. Young (Liberian), Matron.....	Cape Palmas.
Miss Margie McCullough Hne Kwede (Native), Teacher.....	"	Miss Margie McCullough Hne Kwede (Native), Teacher.....	"
Richard Killen Nyema (Native), Teacher.....	Kookbookah.	Richard Killen Nyema (Native), Teacher.....	Kookbookah.
A. H. Vinton Foda.....	Cavalla.	A. H. Vinton Foda.....	Cavalla.
E. W. Appleton Wade.....	Fish town.	E. W. Appleton Wade.....	Fish town.
T. C. Brownell Gaba.....	Kabla.	T. C. Brownell Gaba.....	Kabla.
Felix R. Brunot Tabla.....	Hofman Station.	Felix R. Brunot Tabla.....	Hofman Station.
Thomas Collins Gyiabi.....	Cavalla.	Thomas Collins Gyiabi.....	Cavalla.
Peter Baldy Nufville Keda (Native), Teacher.....	"	Peter Baldy Nufville Keda (Native), Teacher.....	"
Nathaniel H. Farr Sie.....	Gravay.	Nathaniel H. Farr Sie.....	Gravay.

### Sinoe and Bassa District.

The Rev. Paulus Moort (Liberian).....	(In passage).	The Rev. Paulus Moort (Liberian).....	(In passage).
†The Rev. J. G. Monger.....	Sinoe.	†The Rev. J. G. Monger.....	Sinoe.
†George A. Dunbar (Liberian), Lay-reader.....	"	†George A. Dunbar (Liberian), Lay-reader.....	"
†J. A. Herring (Liberian), Lay-reader.....	Bassa.	†J. A. Herring (Liberian), Lay-reader.....	Bassa.

### Monrovia and Cape Mount District.

The Rev. G. W. Gibson* (Liberian).....	Cape Mount.	The Rev. G. W. Gibson* (Liberian).....	Cape Mount.
The Rev. J. W. Blackledge (Liberian).....	Monrovia.	The Rev. J. W. Blackledge (Liberian).....	Monrovia.
The Rev. Edward Hunte (Liberian).....	Crosville.	The Rev. Edward Hunte (Liberian).....	Crosville.
The Rev. Horatio C. Merriam Nyema (Native).....	Cape Mount.	The Rev. Horatio C. Merriam Nyema (Native).....	Cape Mount.
†Mr. M. H. Freeman (Liberian), Lay-reader.....	Monrovia.	†Mr. M. H. Freeman (Liberian), Lay-reader.....	Monrovia.
†J. D. A. Scott (Liberian), Catechist.....	Caldwell.	†J. D. A. Scott (Liberian), Catechist.....	Caldwell.
Lucius L. Herring (Liberian), Lay-reader.....	Cape Mount.	Lucius L. Herring (Liberian), Lay-reader.....	Cape Mount.
Mr. D. Francis Ware (Liberian), Teacher.....	"	Mr. D. Francis Ware (Liberian), Teacher.....	"
Mrs. M. R. Brierley, Teacher.....	"	Mrs. M. R. Brierley, Teacher.....	"
Mrs. Gibson.....	"	Mrs. Gibson.....	"
Miss Gertrude E. Ware (Liberian), Teacher.....	"	Miss Gertrude E. Ware (Liberian), Teacher.....	"

## CHINA.

The Rt. Rev. WILLIAM J. BOONE, D.D., Missionary Bishop, Shanghai.

The Rt. Rev. S. I. J. Scherschewsky, D.D.....	(Absent).	The Rt. Rev. S. I. J. Scherschewsky, D.D.....	(Absent).
The Rev. Elliot H. Thomson.....	Shanghai.	The Rev. Elliot H. Thomson.....	Shanghai.
The Rev. Kong Chai Wong.....	"	The Rev. Kong Chai Wong.....	"
The Rev. Yung Kiung Yen, M.A.†.....	"	The Rev. Yung Kiung Yen, M.A.†.....	"
The Rev. Hoong Neok Wool.....	Kia Ding.	The Rev. Hoong Neok Wool.....	Kia Ding.
The Rev. Wm. S. Sayres.....	Ching Kiang.	The Rev. Wm. S. Sayres.....	Ching Kiang.
The Rev. Zu Soong Yen.....	Kong Wan.	The Rev. Zu Soong Yen.....	Kong Wan.
The Rev. Sung Lu Chunf.....	Nan Ziang.	The Rev. Sung Lu Chunf.....	Nan Ziang.
The Rev. Frederick R. Graves.....	Wuchang.	The Rev. Frederick R. Graves.....	Wuchang.
The Rev. Herbert Sowerby.....	"	The Rev. Herbert Sowerby.....	"
The Rev. Ching Chang Wu.....	Shanghai.	The Rev. Ching Chang Wu.....	Shanghai.
The Rev. Sz Chia Hwai.....	Tsung Zu.	The Rev. Sz Chia Hwai.....	Tsung Zu.
The Rev. Yui Yu Shi.....	Da Tsang.	The Rev. Yui Yu Shi.....	Da Tsang.
The Rev. Yu Tang Chut.....	Shanghai.	The Rev. Yu Tang Chut.....	Shanghai.
The Rev. Arthur H. Lockel.....	Hankow.	The Rev. Arthur H. Lockel.....	Hankow.
The Rev. Ching Heng Hsia.....	Wuchang.	The Rev. Ching Heng Hsia.....	Wuchang.
The Rev. Shian Heng Yang.....	Hankow.	The Rev. Shian Heng Yang.....	Hankow.

\* P. O. Address, care R. A. Sherman, Monrovia, Liberia.

† These are not supported by the Board.

† P. O. Address, "St. John's College, Shanghai."

† P. O. Address, "Care United States Consul, Ching Kiang, China."

† P. O. Address of all Missionaries in Wuchang and Hankow, "Care of United States Consul, Hankow, China."

(Corrected to March 1st, 1885.)

## Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts	GREECE.—Letters, each half ounce or fraction thereof.....	5 cts
Newspapers, for each two ounces or fraction thereof.....	1 ct.	Newspapers, for each two ounces or fraction thereof.....	1 ct.
CHINA.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	5 cts.	CHINA.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	2 cts.	Newspapers, for each two ounces or fraction thereof.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	5 cts.	Book Packets, each two ounces or fraction thereof.....	5 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	1 ct.	JAPAN.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	1 ct.
Newspapers, for each two ounces or fraction thereof.....	1 ct.	Newspapers, for each two ounces or fraction thereof.....	1 ct.
Book Packets, each two ounces or fraction thereof.....	1 ct.	Book Packets, each two ounces or fraction thereof.....	1 ct.
HAITI.—Steamers (Fortnightly). Postage 5 cents. Newspapers and Books for each two ounces or fraction thereof.....	1 ct.	HAITI.—Steamers (Fortnightly). Postage 5 cents. Newspapers and Books for each two ounces or fraction thereof.....	1 ct.
LIBERIA.—Via Southampton (thence weekly). Letters, each half ounce or fraction thereof.....	5 cts.	LIBERIA.—Via Southampton (thence weekly). Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	1 ct.	Newspapers, for each two ounces or fraction thereof.....	1 ct.



# WOMAN'S WORK.

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*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

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MARCH, 1885.

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THE Monthly Meeting of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held on Thursday, March 26th, in Room 21, Bible House, New York, at 10.30 A.M.

All Diocesan Officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

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## THE CHINESE AND JAPANESE BOXES.

NOTICE has been called several times of late to boxes of fancy goods prepared by the girls in St. Mary's School, Shanghai, and the women of the Mission at Osaka, and sent to the Mission Rooms to be sold for the benefit of the respective Missions. We are glad to print letters to-day from native Chinese and Japanese women, in the hope that they may draw farther attention to these boxes and their contents. It will be seen that the native Christians are wishing to take an active part in the Church work going on in their midst, and this wish is so evident a fruit of their Christian training, that we hope it may be encouraged by the co-operation of Church people here. The box from China cost the senders some \$40 in preparation, to which must be added \$23.80 paid for duties and express charges. So far we have received from sale of its contents \$71.63, and would wish very much to make the receipts at least \$100.

Upon the Japanese box \$31.05 were paid in duties and for express, and \$93.98 have been received. This box contained a larger supply of articles than the other, and the larger part of the best of its contents, as of those of the Chinese box, have been already bought. But could those who read this remember that by making a purchase, though it be of something for which they have no need, they are really contributing in a specially helpful way to Foreign Missions, we hope that many among them might be moved to give this help.

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## CHINA.

HOW THE FOUNDLING ASYLUM CAME TO BE  
THOUGHT OF—LETTERS FROM MISS WONG.

ST. MARY'S HALL, SHANGHAI,  
January 27th, 1883.

I OUGHT to have written before this, to give you some report about the school; but I was afraid to do so, for I have no education at all; as I never write to anybody, unless I was obliged to answer, or a little note, etc. So I beg you to excuse if I go on telling you how we getting, etc., for I expect

there must be lot of mistakes and incorrect words.

In reply of the girls doing in this winter; I think they have done pretty much, for they have done eight surplices, with embroidery cross in front, and some Church things, besides their own clothes and shoes and some fancy works, I mean the work for sale: As we had a fancy box with glass door in front, which was set in the centre of reception room against the wall, so any

visitor comes in, first thing to be seen, and in it, there are various kinds of works, and the money we sold is expected to go to the charity fund according the girls' own desire, and they do these things during their leisure or some time out of works in their sewing time.

And now I must tell you something about our babies! Kiung Ling is the first one we have taken who is over five years old, and is no more baby in her now; she is almost a school girl. She finished four books and knowing almost every one she studied. I think she is brightest among the whole school. And she got such a sweet voice, she sings hymns and chants beautifully.

Sih-Yung is the second one, who is supported by Mrs. Bates. She is over three years old, and she could join to chant very nicely too, for we use every morning. She is real cute one. "Amen" is the only prayer she could say by herself, so very often seeing her knelt down by the bedside, and repeating "Amen."

The other night she told another little one (who is two months younger than she is) said, go to bed, and pray, pray God. During last summer vacation she went home with one of our old girls (who has left the school about two years) and is related to her, so I let her go and stay with her; and she comes back, was reported she has been very good girl, only little strange to her, and kept asking all the time, why don't they ring the bell for prayer, for there was neither the church nor the school or anything that sort, so she felt rather strange about it. But the little creature has shown a little Light that she's got; for she said her grace before the people in the family.

So you see although the Church is increasing all the time, and yet so many places in darkness still; so we hope these little ones may bring up to be a real Christian life, and go back to their own places and teach their own people.

By these babies, people here being known, we are taking them, so very often they ask us to take them, and we could not refuse very well, so Mrs. Boone and I have great mind to establish a Foundling out here, so we are intended to collect some money from our native Church members and start the small beginning as soon as we can. But of course we need help always, and I think

Mrs. Boone will give you the whole explanation.

June 11th, 1884.

DEAR MADAM:

Please accept my best thanks for your kind letter, which I have received some time ago. Also thanks to ladies of the society who have so kindly contributed to my salary. I will always bear in mind with grateful remembrance of your kind and generous deed.

I am sorry that I could not answer your letter before this, but things went so extraordinarily, that I could hardly find time to write. As I haven't got much English, so that makes it harder, and takes more time and pains to finish a letter, so hope you will excuse me for keeping so long a silence.

We have just finished a box to send to America, to be sold for the benefit of building up a Foundling here, which is necessarily needed. The box contains all kinds of the girls' handiwork, and several dolls dressed up in heathenish ways, such as the idols around them, etc. Two of them we put on the costume of Chinese bride and bridegroom and a bride's bed, which is well completed and prettily decorated with hanging ornaments, etc. We hope this will be a joyful success; if it should, we will try to send a box every year. Last year we sent a box to St. Mary's School, Knoxville, to be a little help towards its building—for it has been burnt down—and heard a delightful news of its success, so that encouraged us to make another box this year.

My principal work is the school, which I undertake as a matron since seven years and found myself was fully attached with my girls and I love my work dearly. We are often begged to take babies; as the people here are really so very poor and ignorant. They do not care much for their children. In fact, the babies are burdensome when parents are in need, so we often heard the babies perished by their needy parents. So Mrs. Boone and I were in great mind to have a Foundling started here, and since last year we did start with a little beginning, and saved *five* babies' lives, as well their precious souls; for such little innocents will not know any of those heathen practices when they grow up, and we will find easier to train than those girls who have their parents' influence over them, so we have good deal of hope to look forward with these babies.



We feel God has been very kind, and indeed His mercy is on this work since its very beginning; for the babies are so well, although one of them was so starved when she first came it left nothing but skin and bones, everybody thought it wouldn't live long and it is now so well and cunning, and she is the prettiest among all. The support is contributed by some of our native Christians and some help of the foreign ladies out here. Although the collection is so small and I am so anxious for their support, yet they haven't lacked one day yet, so I am very thankful. But if we only have the building up, we can have all the babies that come to us, for at present we cannot even have one more, as the school hasn't more than one room, and it seems too bad to refuse any one who comes. It seems rather unsafe to depend on the native Christians to build up or establish a Foundling, for as the "ground" being so strong, although bearing fruit, is very unhealthy. So we trust our Heavenly Father may in His own good time to bring every one of his children to bear healthy fruit, and glorify His Holy Name.

The latest babe we have was only four days old when I got it back from St. Luke's Hospital in town and now it is over a month old and is getting on very well indeed with goat's milk, and is very sweet little thing.

You mentioned the Bible-reader of Miss Fay. I am glad to tell you she is still in our Mission as a teacher and Bible-reader here. She is teaching Miss Purple—a new Missionary. She has three children, two girls and one boy. She placed the two girls in St. Mary's and the boy is too young to go to college yet, so is with his mother. Her husband died last autumn, and he has been baptized before he died, so it was a real comfort to his wife. I go out twice a week with Mrs Wie—the Bible-reader above mentioned—Monday and Wednesday afternoon.

And my daily work in the morning after prayers at 7 A.M. breakfast, after which I

used to bathe the babies, but not now, and then to inspect all around to see if the girls have properly cleaned their rooms. As every room has two girls to charge with, one does the sweeping and the other the wiping; and from eight to twelve they study with a man teacher and the little ones study with one of the graduate girls; then they have dinner at twelve, and from 1 to 5 o'clock they sew the whole afternoon with me. Most of the girls make their own clothes and shoes, and the little ones do the hemming and making strings for the buttons. Wednesday, I examine the little ones, weekly lesson in the morning, and in the afternoon I do the cutting or draw the pattern for them to embroider till 3 o'clock, then go out with Mrs. Wie.

Friday, I go to play the organ in a class in town which belongs to Mrs. Boone. It was started by Mrs. Schereschewsky and was held in my father's house ever since. Saturday we have another weekly examination of the girls.

Sunday, we have Services at 10 A.M. and 4 P.M. and between the two Services I have a Bible class of the big girls, at 2 o'clock; and the Sunday School at 7 P.M. which divides several classes for the big girls to teach.

Since last spring three of the "Emma Jones" girls have married, between these three was one, Wa, unfortunately to a heathen, but she was betrothed before she came to the school, and she is the girl of a good deal of an influence and so religious, so we hope that through her influence her husband might become a Christian in time.

I hope this will not tire you out so I shall stop with my best love and good wishes.

Mrs. Boone adds, in a letter dated December 10th, 1884: "I will try to write soon again, and tell you what has been done this side in the way of augmenting the orphanage building fund. We have, I believe, \$140 in the bank now, but of that, more next time."

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## JAPAN.

### ANOTHER APPEAL FOR THE TOKIO HOSPITAL.

A LETTER FROM DR. HARRELL.

TOKIO, November 28th, 1884.

I MUST thank you for so actively forwarding the interests of the hospital work in this place, although you have written me

nothing about your success. Still, I have heard from other channels that you are working now to raise money for this work and that you have met with success.

My work here increases in interest and I am kept very busy, but I would not mind

being kept busy all the time in such a glorious work as this.

I am anxious for the Hospital; we need it now. The number of surgical cases is on the increase, and that means that more people are turned away without relief than formerly.

I visited the Japanese Charity Hospital, and I find I overestimated their accommodations; they have only room for sixty-four patients. Their buildings are models of neatness, but their wards are cold, too cold in fact, and I did not like their idea of keeping men and little children together. They have an excellent surgeon in charge of the Hospital, and their staff of native doctors is very good, but still I shall improve very much on their plans. Any idea that a Charity Hospital here would be a failure is absurd, but the idea that one would be a money-making institution is equally absurd.

A LETTER FROM O FUKU SAN.

OSAKA, October 7th, 1884.

Although I do not know you myself, I heard of you from Miss Mailes, and she told me to write you. Perhaps you know me. I am Fuku Ukita, once the pupil in St. Agnes' School. Bishop Williams appointed me to work with Miss Mailes, so I gave up my school study and am working with her now.

I think Miss Mailes told you about our work, but I will try myself a little.

We have the class of Sunday both boys and girls, every Sunday morning from half past nine o'clock A.M. We commence with a hymn, and after that I tell them some story which I've heard from Miss Mailes, or either one I've read myself. They are willing to come very much, but their parents sometime come and call them off, I don't mean all of them.

We told them if they come regularly we will have a Christmas tree. They seem to be very eager. We have Tuesday afternoon to teach those boys singing of hymns. They just fond of singing they can be, and more than that, they are very fond of hearing the story. We have been telling stories out of the books that Miss Mailes has, but we want some more. "Arthur, or the Chorister's Rest," was so interesting to them as well as to the grown up people; all who heard me shed tears, but sorry I don't know it fully, only what I've heard through Miss Mailes.

We have another class just commenced on Thursday afternoon among the lower class of people, where one of our Christians' father is living. Last Thursday we went there in order to teach the Bible lesson and some fancy work. To my great joy, the house was just full of people, both sexes of old and young.

I told them who made them, and who made all things which they see and not see, everything that we feel through our senses was made by God Almighty; and lots more.

There was once an old man, who used to get up very early in the morning to worship the sun. His neighbor wondering what he is praying, went up to him one morning early while this man was worshipping as usual, and said, "Good morning, my friend, pray tell me, what you are praying every morning, for I am so anxious to hear." That old man rather provoked, answered and said, "Why, I am praying and thanking to this great sun who shines upon us every day without stopping."

His neighbor said, "Pray listen to me what I am going to say," and began thus: "There was a certain man who has lantern in his hand was walking one dark night. There came another man who wanted to go to his friend, but as it is so dark he can not go. Therefore, he called out to the man with lantern and said, 'Will you be kind enough to show me your light?' and told his desire, with his light he could arrive to his desired place. Well now, my old man, to whom will you give thanks, to the lantern or its owner?"

This was the parable that was preached by one of our Christians. I told to those people present and inquired them to which they will give thanks. After a short pause one woman near by me answered, "To the owner, I think," I said, "*Right*. Now man and women, will you give thanks to the sun or God who is its maker? You must give thanks to the God who made the sun, moon and stars and everything," I said. They seem so interested and said, "Well, we must thank God." Although they say so, this doctrine was the first hear to them so they may not have full understanding of it.

I heard after that that they are waiting for our coming. We are going there once in each week hereafter.

Still another meeting of woman we have.



on Saturday afternoon of fancy-work class. Everything going on very well about our work. Please, dear friend, pray for us that we may be able to do more, and our work prosper.

FROM MRS. LANING.

OSAKA, October 18th, 1884.

Your letter was duly received. It is kind in you to take so much interest in the work of the women. I hope the box reached you in safety, and that you found the things in good condition, and such things as you can readily sell.

The Society will in future, I think, meet once a week instead of once a month, and as our house seems the most convenient place, will always be here on Saturday afternoon, which is the only day I can spare from school.

Mrs. Tyng and I try to throw as much as possible of the responsibility upon the women, thinking it will make them all the more anxious to work.

We want them to take up particular objects to work for. We think of proposing to them at the next meeting that they get up a Christmas-tree for all the Church Christians. The school has had a tree twice, but it was seen by only a few of the other Christians each time. It will give so much pleasure. After Christmas we shall take up something else.

The school is doing very well indeed. Of our last year's number one has gone out as a Bible woman, one poor little girl died, and five others have moved to Tokio. We still have thirty-two, however, and I hope by next month to have more. They usually wait a month or so before they get regularly to good, hard, steady work. Mrs. Tyng is kindly helping in the school by teaching drawing and singing. Miss Shaw takes two of my music pupils. This kind assistance is a great help to me. I teach English three hours a day and music one hour three times a week. It is comparatively easy work to teach Japanese children, they are so bright and docile, and if they like their teachers will try to give just as little trouble as possible. I have all my life been very fond of school-work (I suppose because I am fond of children), but I especially like Mission school-work.

Dr. Laning has just come back from a trip on which he was sent for his health. He

enjoyed it very much. He stopped in Korea on the voyage and found out that medical and school-work would be allowed there, but no other, the government being opposed to the introduction of Christianity. Some Missionary Societies are taking advantage of the opportunity and are sending out medical Missionaries.

LETTER FROM MRS. TYNG.

OSAKA, January 12th, 1885.

For quite a while I was teaching in St. Timothy's School, two hours every morning. I am now helping Mrs. Laning somewhat in St. Agnes' School. Tuesday afternoon in each week I teach the girls drawing, and Friday afternoon, singing; and the foreign children come to me once a week for a singing lesson. Besides this I have my regular work among the women.

This work, I can fairly say, has been going on steadily and well all through the year. Three have been baptized. Mrs. Okamoto and her daughter, both of my class, who were baptized some time ago, are working at Wakayama. Mrs. Okamoto has proved herself a most efficient Bible woman and is working hard among the women there. She has classes every day and night in the week, and there are nineteen women and sixteen half-grown girls who attend her meetings.

A short time ago, after repeated urgent requests, I went to Wakayama to help Mrs. Okamoto in her work. I found the people very kind and attentive, and thirsting for knowledge of all kinds.

I was invited to the houses of several persons of high rank, and the result was that Mrs. Okamoto was asked to teach their wives, daughters, and some of their relations, the Bible. The head of the financial department at Wakayama and six others asked me if Mr. Tyng would teach them the Bible in English. They called on Mr. Tyng when he returned to Wakayama, and he is now teaching them in accordance with their request. They pressed me to go once a month, and I have promised to do so for a while.

The work is very promising indeed. There are five Christians there now, and several preparing for Baptism. We hope before long to organize a church there. While I was at Wakayama they begged me to persuade Mr. Tyng to come there to live,

and wanted me to start a girls' school. I would like to go there to live, and am much interested in the work, but it is impossible for us to leave Osaka. The force that we have here now is quite too small for this large place. The work at Wakayama is very important. The Church is moving on at a good pace, but think of the rate at which we might be advancing if we only had more workers—men and women devoted to CHRIST and the advancement of His kingdom.

Mr. Tyng is now obliged to go to Wakayama every week, and is away from home each time three nights and four days. It is certainly hard on him, he has so much preaching to do when he is off on these trips. Last time, at one of the Services, after a long sermon, he was attacked by a party of Buddhist priests, who asked the most difficult questions they could think of. They came with questions and objections all prepared, and kept Mr. Tyng until very late, answering and arguing with them.

The people at Wakayama who attend church and the different classes got up a large Christmas tree. A great many contributed toward it, and one man gave the tree. The women crocheted worsted bags of different colors, and they were filled with Japanese sweets and hung on the tree. It was decorated with oranges and inexpensive trifles of native make. I am told that it looked very pretty. The time was Christmas Eve, and one of the Christians made an address upon Christmas. There were over one hundred persons present. I was delighted when I heard they had a tree, especially as it was their own idea.

The people who are interested in Christianity there are wanting very much to buy an organ, and they have asked me to help them. They propose, in addition to donations, that the women should do knitting, the proceeds of the work to go toward buying the organ. I hope that they will be able to accomplish it, as we very much need an organ to help at the Services.

Our women's work at Osaka is doing

well. Mrs. Laning and I for some time have been working together among the women. We have a large class, and have heard of several more who are going to join it. Two of the members were admitted catechumens on Christmas day. Another, the wife of a judge, has asked to be admitted next Sunday.

The stocking-knitting department has earned quite a sum to be used for the work of the Church.

The school-girls have been working for a long time on articles for the Christmas tree that took place on Christmas Eve. They made a quantity of scarfs, mittens, caps, wristlets, and other fancy articles, which were hung on the tree. The dolls, work-boxes, toys, and books, that were sent out from home by kind friends, to the school, made the tree look very beautiful. It was at St. Barnabas' Hospital this year.

The wards upstairs were thrown into one, and the tree, which was very large, reached to the ceiling. It was perfectly lovely when it was all trimmed and lighted. The candles were put in small lanterns of different colors, which, with the candy-bags, decorated eggs, and gold paper made into chains and thrown over the boughs, produced a fine effect. I wish that you could have seen it. I do not think that I ever saw a more beautiful Christmas tree. The school-girls and those invited were charmed. Many of the people had never seen anything like it before.

The Morning Service at St. Timothy's on Christmas Day was very enjoyable. Every one seemed in such good spirits, and so happy. The church was beautifully decorated, and was trimmed by the Christians in the congregation, the school-girls, and some of the school-boys, and baptismal candidates. Their work certainly does them great credit. At the Service there were eighty-seven present. We did not have a joint Service this year. Mr. Morris and Mr. Tyng took part in the Services, in the course of which seven persons were admitted as catechumens.



# JEWISH MISSIONS.

## Board of Managers.

The Rt. Rev. H. POTTER, D.D., LL.D., D.C.L., *President.*

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" William A. Matson, D.D.,  
" Joshua Kimber,  
" Jacob S. Shipman, D.D., D.C.L.,  
" T. Stafford Drowne, D.D.,  
" Henry Y. Satterlee, D.D.,

Rev. C. ELLIS STEVENS, *Secretary*,  
37 Bible House, New York.

Mr. James Pott,  
" Henry Rogers,  
" William G. Davies,  
" John L. Burdett.

Mr. WILLIAM G. DAVIES, *Treasurer*,  
37 Bible House, New York.

## Form of Bequest for Jewish Missions.

*I give, devise, and bequeath, to The Church Society for Promoting Christianity amongst the Jews, organized in the City of New York, and incorporated under the general laws of the State of New York, \_\_\_\_\_ for the use of the Society.*

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MARCH, 1885.

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## GOOD FRIDAY APPEAL.

THE Board of Managers of the Church Society for Promoting Christianity amongst the Jews, Auxiliary to the Board of Missions, issues its annual appeal for the Good Friday offerings of the Church.

The Board has reason to thank God for the steady advance made in the support of Jewish Missions. But needs grow more rapidly than means. The Board approaches Good Friday with special anxiety in view of the prevailing depression in the commercial world. Enlarged offerings from the Church are urgently needed. To meet, also, the almost inevitable declension in some quarters, there must be greatly increased giving in others. Parochial offerings need to be both more general and more liberal.

A word from Rectors to their people in support of this appeal is, for the present occasion, *especially* requested. Brethren, will you aid us?

On the side of Missionary growth there is reason for the most substantial encouragement. During the past year, two new Missionary schools have been established, and twelve new Missionaries have been appointed—two to fill vacancies, and ten to occupy new fields or strengthen old ones. The work, under the Bishops, now extends to most of the large cities, and, with the organized co-operation of the parish Clergy in towns and villages, into forty-three dioceses and thirteen Missionary jurisdictions. Of publications, fifty-nine thousand five hundred copies were issued the past year, being twelve thousand more than during the year previous.

For results, the work compares fairly and even favorably with any other pioneer work of the Mission field, *i. e.*, among peoples not already, at least nominally, Christian. It does not compare, of course, and cannot, with the ordinary and settled operation of the Church. Educational work for children, which is a leading feature, is especially encouraging.

Brethren, this is not a time for worn-out prejudices. There is still an apathy among some—happily growing less every year—which refuses to inform itself of the real facts of this work and still clings to conceptions of it as far from truth as from justice. This is not an attitude that a Christian man should be willing to hold toward any Christian work.

There is a spiritual need among the Jews to-day that is terribly real. Of those in the United States only a small fraction attend synagogue services. Upon the vast majority their old faith has ceased to have a hold. It is being largely given up as untenable—with nothing to take its place. This drift away from that religious base to which they have clung with proverbial tenacity for centuries, carries with it an opportunity and call for Missionary work that the Church cannot ignore. The time is ripe for the lifting up of a voice of CHRIST-like gentleness and earnestness. Who would withhold the Gospel from this old race to which we owe so much? Who would withhold the Bread of Life from men of any race spiritually an hungered, and, as these, knowing not where to look for the satisfying of that hunger?

The duty before the Church is a plain one. We cannot, without disobedience to the Divine commission upon which the Church rests, shrink from the issue. Jews and Gentiles are alike the subjects of prophecy. But from neither the one nor the other have we a right to withhold the Gospel in anticipation of miracles. If spiritual needs ever form an appeal, then is God calling us to this work here and now. Has human agency no relation to the fulfilment of prophecy? For what purpose exist Divinely appointed means of salvation? God's blessing rests now as of old upon the preaching of His Word. It shall not return unto Him void. "For there is no difference between the Jew and the Greek; for the same LORD over all is rich unto all that call upon Him. For whosoever shall call upon the name of the LORD shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

Brethren, hear us! Put not aside this earnest appeal on behalf of those among us of the ancient people of God.

When prayer is made on Good Friday on behalf of Israel, let some offering, small or great, attest that the prayer is *meant*.

On behalf of the Board of Managers,

A. N. LITTLEJOHN,	} Committee on Appeal.
J. S. SHIPMAN,	
WILLIAM G. DAVIES,	
C. ELLIS STEVENS,	

THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST  
THE JEWS, AUXILIARY TO THE BOARD OF MISSIONS.

37 BIBLE HOUSE, NEW YORK, Lent, 1885.

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### APPOINTMENT OF A MISSIONARY.

THE Rev. David Laseron has been appointed Missionary at Milwaukee, on nomination of the Bishop of Wisconsin, and has accepted the appointment.



### NEW LOCAL SECRETARIES.

THE following additional Local Secretaries have been appointed, under nomination of the Bishops of the dioceses concerned:

DELAWARE—The Rev. George W. Du Bois, D.D., of Wilmington, Del.

OHIO—The Rev. E. R. Atwill, D.D., of Toledo, Ohio.

SPRINGFIELD—The Rev. S. P. Simpson, of Bloomfield, Ill.

TENNESSEE—The Rev. H. H. Morrell, D.D., of Knoxville, Tenn.

### WORDS FROM THE BISHOPS.

A GENERAL circular made up of commendations by the several Bishops of the Church—partly from former pastorals—will accompany the annual Good Friday appeal for Jewish Missions. The following contributions to it have just been received from the Bishops of Pennsylvania and Maryland:

#### PENNSYLVANIA.

The Diocesan Society for the Promotion of Christianity among the Jews having been merged in the General Church Society of that name (and which is now a part of the great Mission work of the Church), I hereby request, so far as may be practicable in your several parishes and congregations, that a collection in behalf of the General Society for Promoting Christianity among the Jews be taken up on Good Friday, the 3d of April. The specific work done in this diocese by this General Society is the maintenance of a school under the care of a lady singularly fitted for the post, and which promises good results. Outside of this diocese the work

appears large and varied, and appeals to you for liberal support.

Our obligations as Christians to the Israel of God no words can express and no arithmetic can compute. These obligations create a duty which we can best discharge by leading them to see in the LORD JESUS their own Messiah, the Desire of all nations, the Redeemer of the world.

Commending this cause to your generous gifts, I remain, dear brethren,

Your servant for CHRIST's sake,

WM. BACON STEVENS.

#### MARYLAND.

WASHINGTON, D. C., February 3d, 1885.

I heartily join in the commendations given by many of the Bishops to the Church Society for Promoting Christianity amongst the Jews, and would be glad to know that liberal offerings from the diocese help in sustaining it.

WILLIAM PARET, Bishop of Maryland.

### THE JEWISH-CHRISTIAN MOVEMENT IN SOUTHERN RUSSIA.

BISHOP TITCOMB, in charge of the English churches in Northern and Central Europe, in a letter to the *London Times* under date of August 30th, 1884, called public attention to the remarkable movement in Southern Russia, where large numbers of Jews have accepted CHRIST as the Messiah. Professor Delitzsch, of the University of Leipzig (himself, as is known, a Christian Jew), brought it under notice at about the same time. Fuller details have since appeared in the Christian press throughout the world, creating very considerable interest. Lately word has been received of the death of the leader, Joseph Rabinowitz, a Jewish lawyer held in high respect throughout Bessarabia.

Much moved by the sufferings of his race, Rabinowitz made a visit to Jerusalem in 1882 and came back convinced that "the key of the Holy Land lies in the hands of our brother JESUS." More than two hundred families joined him in a "National Jewish New Testament Congregation," and the movement has taken such hold, that it is likely to go on, notwithstanding his death.

Not to give all the details, the following points may be singled out as indicating the general spirit of the leader and his followers: (a) The guilt of the Jews in rejecting the Messiah is acknowledged. (b) The books of the New Testament are accepted as of equal sanctity and authority with those of the Old. (c) From the Jews, as being ac-

quainted with the Messianic prophecies, is to be required no elaborate confession of faith; the essential thing (according to Rom. x., 9) being only that one should acknowledge JESUS to be the Messiah and believe that God raised Him from the dead. (d) In particular, respecting the Trinity, it is urged that the traditional statements of the doctrine grew out of attempts to shut out the misconceptions of Gentile Christians, and are therefore not appropriate to be imposed on Jewish Christians, although a trinity in the Godhead is acknowledged, "Word" being substituted for "Son" in designating the three persons. (e) JESUS' supernatural birth is acknowledged, but with a caution against too much theorizing about the mode of it; likewise His resurrection. His work is not particularly described, though Isaiah liii. is made prominent in the statement of the Messianic prophecies. He is called Redeemer; but personal depravity, as that from which redemption is needed, is not emphasized. (f) As to the observance of the Mosaic law, it is recognized that the ceremonial part is mostly obsolete; but circumcision is to be retained as a mark of national distinction, it being argued that the decree of the Apostolic council (Acts xv.) related to Gentile Christians, whereas for the Jews who believe in JESUS the continued observance of the rite is no burden. "According to the law and the New Testament we ought to circumcise, but only in order that we may commend ourselves to our Jewish brethren, not in order thus to justify ourselves before God, as Paul says in Rom. iv., 2."

"In general it will be observed," says Professor C. M. Mead, "that while JESUS is accepted as the Messiah, and the main features of Christianity are adopted, there is still a clinging to Judaism to some extent, and something of Jewish pride and exclusiveness is mingled with the confession of Christian faith. Nevertheless, so extensive a movement, brought about with so little direct effort on the part of Christians, may

well be regarded as a significant symptom; and if the conversion may seem not to be in all respects so radical as we might desire, we may well hope that further experience and Christian culture will carry the work nearer to perfection."

A Christian Jew, in a letter to the *Jewish Intelligence* (the organ of the Church of England Society for Promoting Christianity amongst the Jews) of November last, says: "Some twenty years ago took place a similar movement toward Christianity by a large number of Jews in South Russia. They belonged to the sect Chasidim, and by reading the Zohar and other cabalistic books, were led to confess their belief in the Blessed Trinity and in JESUS CHRIST as the Messiah. Among them was a Mr. Lichtenstein, a most learned man, author of 'Lemudè Hanbrin,' and other books in favor of Christianity—afterward baptized by the Rev. Dr. Stern in London. From him I have these facts. . . . But the Lutheran Church in Russia was then not alive to her duty toward Israel, and looked upon Jewish converts as anomalies. . . . With discouragement from this side, and persecution from their Jewish community, this promising movement, which might have done so much for Israel's conversion, collapsed. Thank God, a different spirit prevails now, and we may therefore look for great things from the present movement. Since the conversion of Rabbi Gurland (now Pastor Primus of Mitau, Courland), through Pastor Faltin of Kischineff, the Lutheran Church of Russia is everywhere encouraging and helping Jewish Missions."

The day has gone by for turning the cold shoulder to Jewish Mission work in any land. There is evidence that the Jews are more ready to consider the claims of JESUS CHRIST, than at any time since the days of the Apostles. Yet, left to themselves they will either not find the Faith at all, or find it in the shape of more or less imperfect sects. The Church has a duty to perform in the matter.

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### MISSION IN NEW YORK.

Miss M. J. ELLIS reports nearly one hundred Jewish children in Day-school, Industrial School and Sunday-school at Emmanuel Mission House, New York, for the present school year. Two have recently been

baptized and several are preparing for Confirmation.

Mr. Meyer Lerman reports increased attendance of Jews at the Services at Emmanuel Chapel. During the past two months he



has made one hundred and seventy-eight visits among Jews, and held sixty-nine additional conversations with them, and has received numerous visits at the Mission House. He mentions incidents of the work: "On Sunday evening, soon after the the doors of our Chapel were opened for Service, a Jew came in and asked me if this was the place where Services were held every Saturday and Sunday. I told him it was. He then told me that some Jews in his shop had spoken to him about the place and about Jesus being the true Messiah, and he said he was anxious to know about it and to find out the truth about Jesus CHRIST. I asked him to sit down, and held a conversation with him, showing him from the Old Scriptures that Jesus was the promised Messiah. He staid to the Service and seemed to take a great interest in it. . . .

"Mr. B—, a very respectable Jew, attended my lectures regularly for some time. On one occasion I selected as my topic the 'Love of Jesus,' and after the lecture was over he came to me saying, 'I must be a Christian. I can stand it no longer.' I instructed him for Baptism, and on December 7th, the second Sunday in Advent, he was baptized in the Chapel by the Rev. Mr. Chamberlain, minister-in-charge. The Service was very impressive, and a number of Jews were present, who joined in the prayers and responses.

"On the same Sunday evening, Mr. L—, another respectable Jewish Christian, a student in the General Theological Seminary, was confirmed by Assistant Bishop Potter at the Church of the Epiphany. Mr. L— is to be a candidate for Holy Orders. God is blessing the work."

### NEW MISSION IN PHILADELPHIA.

THE REV. R. T. Roche, D.D., who acted as Missionary for some months, to lay foundations for the new Mission, has been obliged to resign in order to go South for his health. During this short period he visited much among the Jews and distributed tracts and copies of the Scriptures. He reports eight candidates for Baptism, and five baptisms.

The Society has secured a three-story brick building in a respectable quarter of the city and adapted it into a Mission House. Here a Missionary and Industrial school has been opened by Miss V. E. F. Mamréoff, appointed under nomination of Bishop Stevens, and formerly in charge of Bishop Gobat's diocesan school in Jerusalem. Twenty-four pupils have been admitted within six weeks and others are promised. Miss Mamréoff, though not a Jewess herself, is admirably fitted for successful work among Jews by long and intimate contact with them in Palestine. She adds to her duties as a teacher, a visitation among Jewish families—it being her design to establish friendly relations among respectable Hebrews. Of bits of Jewish thought encountered in her experience she writes:

"Speaking to two young Jews of the state of education in Jerusalem, I remarked that the Polish Jews in that place were much opposed to secular education, for not only did they keep their children from attending the Christian schools, but even prevented

them from going to their own school, which Rothschild had lately opened for educating girls. 'Such ideas are all passing away among us here and in Europe,' they observed, 'and we do not object to mingle with Christians even in school; for after all, do not our religious creeds spring from the same source?' 'Yes,' I replied; 'the only great difference is our belief in the Messiah.' 'Yes, that is it,' they said. Then I asked if they had heard of that movement among the Jews in Russia, mentioning the chief points. 'O, I know,' said one of them; 'that emanates from the Church of England Society for Promoting Christianity amongst the Jews. There are now many of our own people among them, who preach and distribute books among us.' On another occasion while visiting, a Jewess exclaimed, 'I am so glad that you are not a Roman Catholic. My little girl went to their schools for a while, but they wanted her to go to church and pray to their pictures; so I took her away. But you are not like them. You are nearer us.' The little girl, who was standing by, said, 'They always wanted me to say, Jesus, Mary, but I wouldn't.' 'Well, Jesus was a Jew,' I remarked, turning to the old lady. She looked pleased and said, 'Yes, that is true. He was also a pious and learned man, and how did they come to stone Him?' 'The rulers and priests crucified Him out of envy,' I replied, 'and because He reproved their evil deeds.'"



## MISSIONARY SCHOOL IN ST. LOUIS.

MISS A. M. FINKELSTEIN, in charge of the Missionary School in St. Louis, writes: "I find that the festivals given at Christmas and in the spring are not only a very kind action on the part of the Society, but a very wise investment in regard to the kindly feeling it promotes among the parents and friends of the Jewish children. I have frequently heard the remark, that 'there must be Christians who love Jews as well as their own co-religionists, else why should they be at the trouble and expense of giving Jewish children so much happiness?'" Of the last festival she writes: "The parents of all the children had been asked. There was a large gathering. The children sang appropriate Christmas hymns and repeated the Messianic prophecies, while the Junior class recited the account of the birth of JESUS as recorded in St. Luke. I asked the children a few questions in regard to the birth of CHRIST, when and where it took place, etc. . . . One of the mothers said to me, in regard to the Scripture recited, 'Why, I had no idea that you taught them so well; the children know a great deal more about the Scriptures than their parents do.'

"During the month of December the feast of Hanuka, or 'Re-dedication of the Temple,' in the times of the Maccabees, occurred. I attended the synagogue or 'Temple Service' with some of my grown pupils at their invitation. This was a 'reformed' congregation. Dr. ——— addressed the children. The Jews here make this a special festival for children; why, I do not know. The children recited pieces relative to the festival and sang some hymns. In his address the Rabbi spoke of the importance of the children not being ashamed of their race, and urged the duty of unity. He said that there ought to be unity among the Hebrews as a race, irrespective of creed; 'for,' added he, 'there can be redemption for them only under such conditions.' He added that whenever and wherever the Gentiles persecuted the Jews, it was not only the orthodox Jew, but the baptized Jew received his share of contempt and ostracism, if not of more active and open oppression. He further urged upon all, old and young, the importance of not growing weary of well-doing to their brethren. He spoke of the great blessings that the freedom of America had

brought to the Jews, and of the great enthusiasm of the Jews at first in building places of worship, forming congregations, benevolent societies, etc., and of their liberal contributions in aid of the persecuted Jews in Russia and other countries. 'But,' said he, 'the enthusiasm has in a great measure passed away and the American Jews are rather ashamed of their foreign brethren and inclined to draw a line of distinction between themselves and those of other countries.' He urged, such should not be the feeling; that though truly they could not be proud of some of their brethren who had of late immigrated into America, they should rather make allowance for the great disadvantages under which they had lived, and be patient and persevering in trying to raise them to a higher level. Two days later I attended a celebration for the children of an 'orthodox' congregation. The children here were examined in Hebrew reading; then Dr. ——— questioned them on the subject of the festival. They did not seem to know anything of the history, but he related it in a very pleasing and interesting manner. He told them of how many years before the Christian era the events had transpired; then asked if they knew of what nationality CHRIST was, from the time of whose birth it was 1885 years, and told them not to forget that CHRIST was a Jew.

"I have mentioned these things, as they throw much light, at least to me, on the state of feeling among the prominent teachers of the Jews, by whom, of course, the congregations are more or less influenced.

"One day, while visiting a Jewish lady, mother of some of the pupils, she said to me: 'I am so glad that you teach the children so much of our religion and that they read the Scriptures in a language they understand. It is true,' she continued, 'that all Jewish children are taught prayers and passages of Scripture in Hebrew, but as they are not taught to understand it, they can take no comfort in it. Now my husband can read other languages and has a Bible which he can understand; but if, like so many of our people, particularly those who come from abroad, he could not read a language he understood, it would be very sad to only repeat a form of words that were not under-



stood.' I then spoke of our religion being the same, only that we believed that the Messiah had come as JESUS, while they still looked for Him as not having come at all. We spoke of how some of the Jews in His day had rejected Him because He did not take the temporal power, though thousands accepted Him as the Messiah. 'But,' she said, 'there are so many promises of the Messiah's sitting on the throne of David.' I told her that a great portion of the Christian world were looking forward to the day when CHRIST should return and reign on earth triumphant as literally as He suffered on earth; that we had the promise of the angels directly after the Ascension—'This same JESUS which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.' Besides, there were other promises in the Old and New Testaments. The lady was completely surprised. 'What,' said she, 'you actually

believe that, and also that Israel shall be restored as a nation among the nations of the earth?' I told her that I believed that as fully as all God's other promises, and that a great many Christians believed it. 'Then,' said she, 'after all JESUS may have been the Messiah in His first stay upon earth. I have spoken with Christians before on this subject, usually Roman Catholics, and they ridiculed the idea of the restoration, or CHRIST's reign on earth; but my father used to say to us, "I will not see the day, but my children may, for the time draws near according to prophecy, when the Messiah will reign."' I replied that God's time was best, and that He would surely keep His word, though in His inscrutable wisdom He has not allowed us to know either the day or the hour when these things shall be. But it is our duty to work and watch for the coming of the Kingdom."

## ACKNOWLEDGMENTS

### OF THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

**N B.**—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of **WILLIAM G. DAVIES, TREASURER**, and sent to him, **37 Bible House, New York**. All Money Orders should be drawn **NOT** on New York, but on **STATION D, NEW YORK**. Remittances in Bank Notes are not safe unless sent in **REGISTERED Letters**.

The Treasurer of the Church Society for Promoting Christianity amongst the Jews acknowledges the receipt of the following sums from September 1st, 1884, to February 1st, 1885.

ALBANY.			
"From Washington County".....	5 00	Fayetteville—Trinity Church.....	2 52
Glen's Falls—Church of the Messiah.....	4 50	Greene—Zion.....	6 50
Luzerne—St. Mary's.....	1 60	Guilford—Christ Church.....	2 09
		Ithaca—St. John's.....	13 25
		Jordan—Christ Church.....	8 75
	11 10	La Fargeville—St. Paul's.....	70
		New Berlin—St. Andrew's.....	10 38
		New Hartford—St. Thomas'.....	1 13
		Oriskany—St. Peter's.....	1 00
		Oriskany Falls—Church of the Good Shepherd.....	1 13
		Oswego—Christ Church.....	11 50
		Owego—St. Paul's.....	11 35
		Oxford—St. Paul's.....	14 27
		Pierrepont Manor—Zion.....	5 00
		Pulaski—St. James'.....	2 00
		Redwood—St. Peter's.....	1 03
		Rome—Zion.....	16 19
		Romulus—St. Stephen's.....	50
	15 09	Seneca Falls—Trinity Church.....	10 21
	4 20	Skaneateles—St. James's.....	3 01
	2 82	Syracuse—Calvary.....	6 31
	2 60	Grace.....	8 55
		St. Paul's.....	26 52
	8 45	Theresa—St. James'.....	1 22
	1 21	Trumansburg—Epiphany.....	1 50
	1 70	Utica—Church of the Good Shepherd.....	7 08
	2 30	Grace.....	25 07
	1 50	St. Luke's.....	4 62
	1 12	Trinity Church.....	8 31
	2 10	Watertown—Grace.....	5 75
	38	Waverly—Grace.....	2 75
	1 10		
CALIFORNIA.			
San Francisco—Rev. W. S. Neales.....	25 00		
CENTRAL NEW YORK.			
Adams—Emmanuel Church.....	1 26		
Afton—St. Ann's.....	2 33		
Auburn—St. John's.....	2 23		
Augusta—St. Andrew's.....	75		
Bainbridge—St. Peter's.....	2 00		
Binghamton—Christ Church.....	15 09		
Church of the Good Shepherd.....	4 20		
Candor—St. Mark's.....	2 82		
Carthage—Grace.....	2 60		
Cape Vincent—St. John's (of which from S. S., \$8.10).....	8 45		
Champion—St. John's.....	1 21		
Chittenango—St. Paul's.....	1 70		
Clayton—Christ Church.....	2 30		
Cleveland—St. James'.....	1 50		
Constableville—St. Paul's.....	1 12		
Copenhagen—Grace.....	2 10		
Dey's Landing—St. Andrew's.....	38		
Ellenburgh—Christ Church.....	1 10		

Whitesboro'—St. John's.....	90
Willowdale—Grace.....	57
	267 80
CENTRAL PENNSYLVANIA.	
Marietta—St. John's.....	2 37
Springville—St. Andrew's.....	2 07
Tunkhannock—St. Peter's.....	3 74
	8 18
INDIANA.	
Bristol—St. John's.....	1 06
Indianapolis—St. Paul's Cathedral.....	5 00
	6 06
LONG ISLAND.	
Brooklyn—St. Paul's.....	18 22
MARYLAND.	
All Hallow's Parish.....	4 20
Baltimore—St. Andrew's.....	3 44
Publications.....	8 99
Glencoe—Immanuel Church.....	6 30
	22 93
MISSISSIPPI.	
Holly Springs—Christ Church.....	2 40
NEW YORK.	
Cornwall—St. John's.....	1 50
New York—St. Ann's.....	35 55
Through The Churchman.....	15 00
Mr. M. Lerman.....	1 00
"J. P.".....	1 00
South Middletown—Grace.....	10 95
Westchester—St. Peter's.....	10 88
	75 88
NORTHERN NEW JERSEY.	
Ridgewood—Christ Church.....	7 60
OHIO.	
Cleveland—Emmanuel Church.....	2 50

PENNSYLVANIA.	
Philadelphia—Miss Prichard.....	3 50
St. Andrew's.....	10 00
St. Luke's.....	16 13
	29 63
SOUTH CAROLINA.	
Charleston—"Two Ladies".....	2 00
Coast Mission.....	10 00
Rock Hill—Church of Our Saviour.....	7 30
	19 30
VERMONT.	
Highgate—St. John's.....	5 00
VIRGINIA.	
Elk Hill—Mrs. A. C. Page.....	8 00
Hampton—St. John's.....	5 78
Richmond—Monumental Church.....	28 50
Wickliffe Parish.....	5 72
	48 00
WESTERN NEW YORK.	
Catherine—St. John's.....	97
WEST VIRGINIA.	
Huntington—Trinity Church.....	6 00
WISCONSIN.	
Sussex—St. Alban's.....	2 35
CANADA.	
Legacy of Thomas Hannay.....	333 33
MISCELLANEOUS.	
Interest .....	27 09
Received from September 1st, 1884, to February 1st, 1885.....	918 74

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